



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

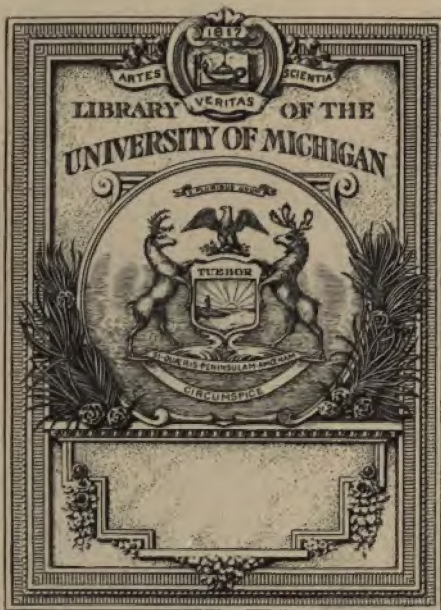
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

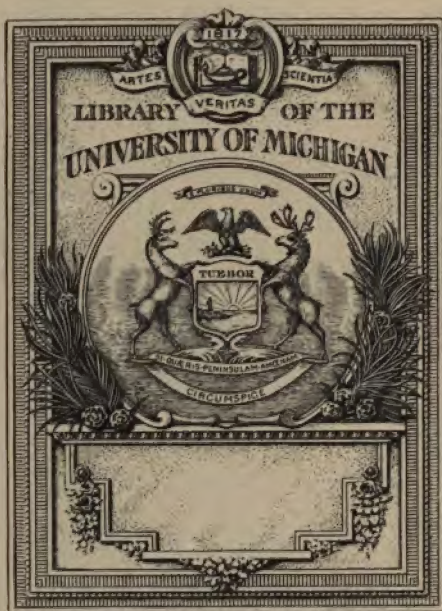
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Thos. Yarde
April. 1841



N. Y. Hilton

Thos. Yarde
April 1847



~~H. Hilton~~



Introductio ad Prudentiam:

Thomas OR, *1814.*

DIRECTIONS,
COUNSELS,

AND

CAUTIONS,

TENDING

To prudent MANAGEMENT of
AFFAIRS in Common Life.

COMPILED BY

THOMAS FULLER, M. D.

*Be ye Wise as SERPENTS, and Harmless
as DOVES.*

The THIRD EDITION.

L O N D O N:

Printed for W. INNYS, at the West-
End of St. Paul's. MDCCLXXXI.

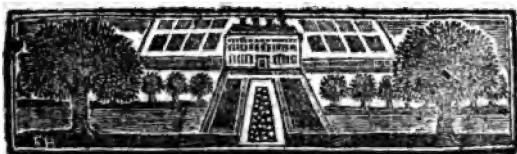


PN

6405

F98

1731



T O

My only S O N J. F.

DEAR SON,

EVER since you were born,
I have had it at Heart and
Soul to do you all the Good
I possibly could.

I began very early with you ; for
while you were in your Infantile State,
and your Brain was as yet dark and
void, I endeavour'd to strike Light
into it, and furnish it with *Simulackra*
and Ideas of Things.

As soon as I found your Mind be-
gan to operate, I exercised it a little,
put Motion into it, and set Thought
a-going.

Afterwards, as your Perception and
Memory increased, I helped you to
A 2 com

compare your Notions, draw Conclusions, make Axioms, and treasure them up for the future Uses of Life.

And when I had thus led you into the Art of Thinking and Reasoning, I by degrees rectify'd your little Apprehensions and Fancies, taught you the Uses and Abuses of the Passions, educated you, as you grew fit for it, in Piety, Morality, Learning and good Breeding; and never spared for either Care or Cost toward the fitting you up to make an handsome Figure among the best of Men, and act a commendable Part in common Life.

But I am grown old, and must descend to my Fathers; and leave you young and unexperienc'd to shift for yourself, and struggle thro' a troublesome World.

I most earnestly wish to assist you still; but since it's not permitted me to do it *viva voce*, I have thought of this way of supplying it with a Panopty of Directions, Counsels and Cautions; to help and defend you in all Difficulties and Dangers, and render
you

you prosperous (or at least not unhappy) in all your Undertakings and Affairs.

By these, when I am dead, I shall yet speak ; and like *Mentor* with *Telemachus*, be ever with you, till you come to me.

As often therefore as you take them into your Hand, imagine that I your ever loving and careful Father am personally present, familiarly talking with, and faithfully advising you.

I leave them with you as an everlasting Legacy ; and upon my Blessing I charge you to keep them as a Treasure, consult them at every turn, and make the best use you can of them all your Days.

I mean not by this, that you should slavishly come into all here delivered, with an implicit Belief and thoughtless Observance ; but would have you all along stand up in your own Sense, and use your Reason, and think and live as a wise Man ought to do.

Now as to the practical Use of this Book, you should run it all over pretty fast, and miss nothing ; and that

not only once but often: And in so doing, evermore note down in a *Memorandum* Book the Numbers affixed to such Paragraphs, as you judge will be proper to lay by for an Afterthought.

And when you get Leisure for it, single out one of these select ones for your Meditation at that time. And give it serious Attention, and labour it in your Mind, till you have got into the Inside of it, and have extracted all its Document, and transcribed it into your, not only Head, but Heart also; in such wise, that it may influence your Will, and govern your Actions.

Farther than this; it might be well to make a direct Exercise of it, by working it with your Pen, branching it out into Particulars, comparing it with your former Experience, Observations, Opinions, and settled Rules. Also making Distinctions, putting Cases, and improving it with such other Additions as you are able to make.

For.

For when 'tis brought into a Plan of your own delineating, 'twill so suit to your sort of Sentiments, as to join them perfectly, and become Part of your very Internal Self.

Now if to all this, you could be so happy as to possess the inestimable Treasure of a Friend, into whose Bosom you could safely pour out your Heart; these would afford most profitable and pleasant Themes of Conversation.

For Variety of Expression shews the distinct Parts of Things: Putting Thoughts into audible Words gives them a sensible Form: And tossing them from one Friend to another, turns all into a delectable Entertainment.

But for the finishing and crowning of all: When your Memory is now abundantly stored with Precepts, and your Judgment well formed, you must needs do these two things.

1. Apply all that is here said to your own individual Self, as the very Per-

son that is spoken to, and is instructed and counselled; for otherwise, if you hear the best Advice in the World, and withal be heartily convinced that it is so; yet if you sit down there, and content your self with only flying Thought and Theory, and never bring it home close enough to touch and operate upon your Will and Affections; it may indeed swell you out with a windy Conceitedness, but can never nourish you, and do you good.

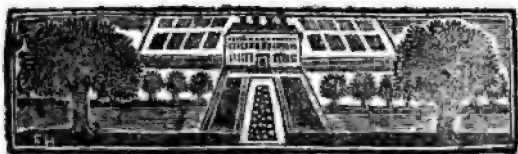
2. Take up this inflexible Resolution, That you positively will, to the utmost of your Understanding and Strength, walk always in the Paths of right Reason. And if at any time, through human Frailty, you unhappily chance to make a false Step, and stumble, you will presently with all your Might rise again, and heartily renew and continue the Course of Wisdom and Virtue with more Circumspection and Readiness all your Life after.

To conclude: My dearest Son, if Providence see fit to grant you but good Health, and a Competency of Necessaries and Conveniencies; and you for your part, faithfully and constantly observe these my Directions, Counsels and Cautions; you cannot fail of being *Wise and Good, Useful and Happy.*

*Non possidentem multa vocaveris
Rectè Beatum. Rectius occupat
Nomen Beati, qui Deorum
Muneribus sapienter uti;
Durámq; callet Pauperiem pati;
Pejusq; Letbo Flagitium timet.
Non Ille pro caris Amicis;
Aut Patriâ timidus perire.*

Horat. L. 4. Od. ix.





T O

My only SON J. F.

DEAR SON,

EVER since you were born,
 I have had it at Heart and
 Soul to do you all the Good
 I possibly could.

I began very early with you ; for
 while you were in your Infantile State,
 and your Brain was as yet dark and
 void, I endeavour'd to strike Light
 into it, and furnishit with *Simulachra*
 and Ideas of Things.

As soon as I found your Mind be-
 gan to operate, I exercised it a little,
 put Motion into it, and set Thought
 a-going.

Afterwards, as your Perception and
 Memory increased, I helped you to

compare your Notions, draw Conclusions, make Axioms, and treasure them up for the future Uses of Life.

And when I had thus led you into the Art of Thinking and Reasoning, I by degrees rectify'd your little Apprehensions and Fancies, taught you the Uses and Abuses of the Passions, educated you, as you grew fit for it, in Piety, Morality, Learning and good Breeding; and never spared for either Care or Cost toward the fitting you up to make an handsome Figure among the best of Men, and act a commendable Part in common Life.

But I am grown old, and must descend to my Fathers; and leave you young and unexperienc'd to shift for yourself, and struggle thro' a troublesome World.

I most earnestly wish to assist you still; but since it's not permitted me to do it *viva voce*, I have thought of this way of supplying it with a Pano-
ply of Directions, Counsels and Cautions; to help and defend you in all Difficulties and Dangers, and render
you

you prosperous (or at least not unhappy) in all your Undertakings and Affairs.

By these, when I am dead, I shall yet speak ; and like *Mentor* with *Telemachus*, be ever with you, till you come to me.

As often therefore as you take them into your Hand, imagine that I your ever loving and careful Father am personally present, familiarly talking with, and faithfully advising you.

I leave them with you as an everlasting Legacy ; and upon my Blessing I charge you to keep them as a Treasure, consult them at every turn, and make the best use you can of them all your Days.

I mean not by this, that you should slavishly come into all here delivered, with an implicit Belief and thoughtless Observance ; but would have you all along stand up in your own Sense, and use your Reason, and think and live as a wise Man ought to do.

Now as to the practical Use of this Book, you should run it all over pretty fast, and miss nothing ; and that

out, and undeniably prove, that there is no God, nor future State.

Herein I have not taken upon me the Presumption of Directing, Counselling and Cautioning Great Men, Politicians, Preachers, Pleaders, Warriors, &c. who must not be supposed to need such Advice as I can furnish out ; nor yet to eager Worldlings ; nor the ignorantest and lowest of the People: for such never read Books, and cannot be made wiser and better by mine : But to such as are in a middle Station, between great Riches and great Poverty. And therefore nothing is to be looked for here, but what relates to common Men, and common Life.

I could have disposed my Matters under proper Heads, and divided them into distinct Chapters, and so have brought them into such plain Order as might have rendered all obvious and easy : But I chose rather to observe no more Regularity or Method, than Nature hath in strewing of Flowers in the Fields. Designing thereby that the Reader should imitate the Industry of the Bees,

Bees, that painfully fly all about to search for their Honey.

If I had made an Index (which I once thought of doing) it would have stood me in a great deal of Pains; and must have been unsizeably large for the Bulk of the Book, because of the multitude of Subjects to be taken into it: And at last would not have been tanti.

For my sense of it is, that as a Man would not stoop to take up Pearls, if they lay about like Hail; so neither would he bestow the fetching in of Instructions, if they cost him no Labour. And if he had nothing to do, but just to turn over the Pages of a Table, to pick out here and there a Tid-bit, he would in time grow so lazy and delicate as not to bestow chewing on it; and consequently would never digest nor convert it into good Nourishment.

I confess I have not so much regarded Words and Expressions, as Thoughts and Things; and therefore you may perhaps frequently happen upon what you may deem Negligence of Style; but I am not very careful to excuse it:
For

For truly I found it pains enough to dig in the Mines, and bring home to you so many Diamonds, and could not stand to polish every rough one.

If you chance upon divers Paragraphs tending to the same Purpose, you may well think it so happened, because I met with the same Thought in several Authors, and each of them had dressed it up in such Modes and Fashions as liked him best.

And at this you are not to take Offence, in regard that the doubling of it upon you can in no wise prejudice you, but may have its good Use ; for as much as a View of the several Fronts and Sides (as I may say) of a Notion will map it out upon the Table of your Mind the plainer, and engrave it in your Mind the deeper.

However, that I may not clog you too much with twice boiled Crambe ; in my Review for the Second Edition, I have weeded out near Seventy such, and planted new ones in their stead.

Possibly you may fancy some of these too low and trifling, and wish they had been

been left out; tho' others perhaps as wise as you, at the same time may judge otherwise. But be that as it will, you are not to reject all for the sake of a few: for who but the arrantest Fool and Madman in the World would throw away a Bag of Guineas, because he saw some Counters among them?

All Mens Tastes are not the same; therefore where any thing occurs that is not agreeable to yours, it will be good Manners in you to let it stand for other People; and reach to your self something else that you like better: For I think I have provided Variety of Disbes, enough to gratify, and even compliment yours, and every other Man's Palate.

If some Passages seem at first sight contradictions to others, judge not too fast; it may be when you have consider'd better, you will find them, as they have different Reasons and Respects, reconcileable enough; at least not thwarting, as Ecclesiasticus xxii. 11. Weep for the Dead, for he hath lost the Light— Make little weeping for the Dead, for he is at rest.

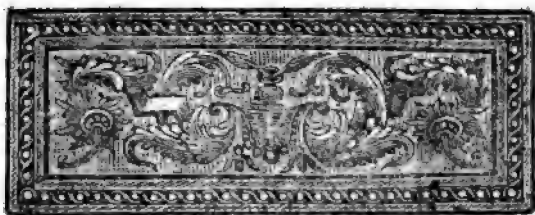
I have

[xvii]


I have held throughtout to the Words, Thou, Thee, Thy, Thine ; because I thought it proper Language for a Parent to express Familiarity and Kindness; and for a Preceptor to maintain Superiority and Authority. And herein I follow our Translators of the Bible. My Son, give me THINE Heart. I will bleſs THEE. I am the Lord THY God. THOU ſhalt have none other gods before me.



Vivere



*Vivere quisque Diu quærit; Benè vivere Nemo:
At Benè quisque Potest vivere. Nemo Diu.*

1  ISH not so much to live long, as
to live well.

2 Since thou art not sure of an
Hour, throw not away a Minute.

3 Beware of a fine Tongue, it
will sting thee.

4 Be not concerned with what concerns not thee.

5 Never be weary of well-doing.

6 Fly Pleasure; and 'twill follow thee.

7 Think of ease, but work on.

8 Have a care how thy Tongue walks in ill
Company.

9 Pay what thou owest; and so thou'lt know
what's thy own.

10 Go to bed with the Lamb, and rise with the
Lark.

11 Wager not where thou maist lose, but canst
not win.

12 Play with Children; but let the Saints alone.

13 Wish it not done, but do it.

14 Never intreat a Servant to dwell with thee.

- 15 Of two Evils, always chuse the least.
- 16 Let no Day pass without a Line.
- 17 Consult not too much, 'twill confound thee.
- 18 Take the Daughter of a good Mother.
- 19 Life will soon be past; therefore spend it well.
- 20 Buy at a Market, and sell at Home.
- 21 Chuse not a Friend over thy Cups.
- 22 Break not thy Rest for what concerns thee not.
- 23 Never refuse a good Offer, things may alter.
- 24 Bind so as thou may'st unbind.
- 25 Wink at small Faults; for thou hast great ones.
- 26 Speak fair; and think what thou wilt.
- 27 Lose nothing for want of asking.
- 28 Do what thou oughtest; and come what can.
- 29 Make not a Jest of Truth.
- 30 Never chide, or punish for Anger; but Amendment.
- 31 Be not provoked by Injuries to commit them.
- 32 Do thou drive thy Business; let not that drive thee.
- 33 Take heed of a reconciled Enemy; and an untry'd Friend.
- 34 Scorn Affronts: let Dogs Bark, and Asses Kick.
- 35 In all things, have an Eye to Safety.
- 36 Avoid melancholy, as thou would'st an evil Spirit.
- 37 Remember, that Mirth and Mischief are two things.
- 38 If thou hast Wit and Learning, get Wisdom and Modesty to it.
- 39 Permit not thy self to think of what thou may'st not act.
- 40 If thou would'st keep safe, speak ill of none:
- 41 Have

- 41 Have nothing to do with Friends Enemies.
- 42 While thou art eating and drinking, devour not Time also.
- 43 Give a grateful Man more than he asks.
- 44 Buy not of a rich Man; nor sell to a Friend.
- 45 Deny stiffly; if thou deniest at all.
- 46 Jest so as it may not end in sad earnest.
- 47 Eat to please thy self; wear cloaths to please others.
- 48 Do good, and mind not to whom: Do ill, and take heed.
- 49 Not only be good; but also shew thou art so.
- 50 Be not Partner with a Miser.
- 51 Trust not him, who thinks thou hast wronged him.
- 52 Pay all thou owest; and thy Heart will leave aking.
- 53 If thou givest a Jest, take a Repartee.
- 54 Trust not him that seems a Saint.
- 55 Tell not thy Secrets behind a Wall or Hedge.
- 56 Praise thy Friend, and not thy self.
- 57 Be not lazy; and thou shalt have no occasion to wish.
- 58 Lay up while young; and thou shalt find it when old.
- 59 Speak well of the dead, who cannot answer for themselves.
- 60 Let thy zeal for truth be consistent with Charity.
- 61 Chuse such Pleasures, as recreate much, and cost little.
- 62 If thou distrustest thy self; thou wert best keep silence.
- 63 Know the Secrets of thy own House, but of no bodies else.
- 64 Think upon the Reward of Sin; and fear the Devil.
- 65 Rather despise Death than hate Life.

— 66 Make no certain Promise of what is uncertain.

- 67 Accuse not Fortune, when thou art in fault thy self.

68 At a good Table thou may'st be at School.

69 If thou canst not bear Evil, never think of Preferment.

70 Ask enough; thou may'st fall at pleasure.

71 Keep Flax from Fire; and Youth from Wine.

— 72 Better give one Shilling, then lend and lose twenty.

73 Lay things by; they may come to use.

74 Commend not thy Wife, Wine, nor Horse.

75 Beware of an ill Breed.

76 Care not for what thou can'st not have.

77 Better buy dear to have of thy own, than borrow.

78 Be old betimes, that thou may'st be so long.

79 In all Extremities fly Bashfulness.

80 Forget others Faults, and remember thy own.

81 Better be alone, than in bad Company.

82 Slight small Injuries, and they'll become none at all.

83 Think often what thou hast been; and what thou shalt be.

84 If thou wilt be cured of thy Ignorance, confess it.

85 Frequent the World: solitude is a kind of Madness.

86 Value thy self, if thou wouldest be valued by others.

87 Attempt nothing, for which thou darest not pray to God.

88 Be more careful of thy Conscience; than of thy Estate.

- 89 Seek not to be Rich, but Happy.

90 Exasperate none, when thou canst possibly avoid it.

91 Bear

- 91 Beware of those, who call themselves Friends.
- 92 Entertain no Thoughts, that blush in Words.
- 93 Keep thy Heart Close; and thy Countenance Open.
- 94 Tell a Friend his Faults; but do not blaze them.
- 95 Word it with none; foolish Hearts may be kindled.
- 96 Love thy Friend; but look to thy self.
- 97 Give no Counsel to those that think they — need it not.
- 98 Meddle not, where thou hast nothing to do.
- 99 Endeavour to make thy own Company pleasant to thee.
- 100 Envy no Man's Talent; but Improve thy Own.
- 101 Since Joys are so uncertain; take Gladness when it comes.
- 102 Commit no Business of Importance to a Joker.
- 103 Never use desperate Remedies, but in desperate Cases.
- 104 Be neither foolishly Bashful, nor nauseously Confident.
- 105 Take heed that thy Liberality prove not mere Vanity.
- 106 When thou hast no Observers, be afraid of thy Self.
- 107 Look not into God's Decrees: but his Commands.
- 108 Hate Vice, tho' in thy best Friend.
- 109 Consider not so much who speaks, as what is spoken.
- 110 Think how sad thou must one Day be.
- 111 Promise little, and do much; so shalt thou — have Thanks.
- 112 Do nothing to Day, that thou wilt repent of to Morrow.

- 113 Bear with Evil and expect Good.
 114 Better pass a Danger once, than be always
 in Fear.
 115 Use the Means, and trust God for Success.
 116 Think not to reform the Times by Mona-
 stical Rules.
 117 Prove thy Friend, before thou hast need of
 him.
 118 Take heed of being caught with good
 Words.
 119 Endeavour to do so well that others may
 Envy thee for it.
 120 Do good to thy self, and thine; and then
 to others if thou canst.
 121 Let a sturdy Beggar have a stout Denial.
 122 Weigh thy Neighbour in the same Ballance
 with thy self.
 123 Be sure of Matter of Fact before thou en-
 quirest into the Cause.
 124 Never do that to Morrow, which thou
 canst as well do to Day.
 125 Love other Men; Praise the Good, and
 Pity the Bad.
 126 Make the best of a bad Bargain.
 127 Beware of Had I wist.
 128 Study Sicknefs in Health; and old Age in
 Youth.
 129 So Respect others, as never to neglect thy
 self.
 130 Do thy utmost to rid thy self of Contention.
 131 Be not hasty to outbid another.
 132 Forgive any sooner than thy self.
 133 Spend and be free; but make no wast of
 thy Estate.
 134 Fear the worst; the best will save it self.
 135 Do as most do; and few will speak ill of
 thee.

136 Take Time while Time is; for Time will
away.

137 If thou angereſt a Fool, look to thy ſelf.

138 Remember there is a Witneſs every where.

139 Stay for Praise, till others give it.

140 If thou wouldeſt keep a Friend, make uſe
of him.

141 Do as little as thou canſt of things to be
repented of.

142 At a great Penny-worth pauſe a while.

143 Pay Servants their Wages, elſe they'll pay
themſelves.

144 When thou telleſt News, engage not for
the Truth of it.

145 Command thy Wealth, elſe that will com-
mand thee.

146 Believe not all are Evil, that are ill ſpoken of.

147 Boaſt not thy ſelf of that which is another
Man's.

148 Praise little, but diſpraiſe leſs.

149 Be merry without fooliſh Laughter.

150 Be thoughtful, but not heavy.

151 Firſt deſerve, and then deſire.

152 Give to the Needy; yet not ſo as to need
thy ſelf.

153 Avoid being Arbitrator between two of thy
Friends.

154 Be not too much out-done in Courteſy.

155 Read much, but not many things.

156 In all Diſputes take care to come off hand-
ſomly.

157 Never gratify, nor promiſe much in a jolly
Hour.

158 Take care for the Future, ſo as to enjoy
the Preſent.

159 Let not thy Sincerity degenerate into Sim-
plicity.

- 160 Let not thy Wisdom run into base Craft.
 161 Neither hear, nor tell Secrets.
 162 Accustom thy self to do well upon all occasions.
 163 Consent to common Custom, but not to common Folly.
 164 Meddle not with others Business, and thy own will go well.
 165 Love most, pity some, hate none.
 166 Be so true to thy self, as not to be false to others.
 167 Trust thy self, and another shall not betray thee.
 168 Have but little to do; but do it thy self, and do it well.
 169 In Life, be rather bountiful than prodigal.
 170 Take as much care to blame thy self, as to reproach others.
 171 Give Tribute, but not Oblations to human Wisdom.
 172 Imitate a good Man, but don't counterfeit him.
 173 Never provoke those who are easily able to undo thee.
 174 Espouse not quickly the Quarrels of Relations or Friends.
 175 Let the News thou tellest be rather stale than false.
 176 Thou art God's Patient; prescribe not to thy Physician.
 177 In things that must be, thou must be resolute.
 178 Either be silent, or speak something that is better.
 179 Deliberate long of what thou canst do but once.

180 Believe me : New Favours seldom cancel
old Injuries.

181 Give thy Purse, rather than thy Time.

182 Lay by a Reserve for Accidents and Age.

183 Rather fly to a Friend than a Brother for
a Kindness.

184 Keep not a Servant out of Kindness, but to —
do thy Business.

185 Offer not at every thing, for then thou'lt
excel in Nothing.

— 186 Tell not thy Secret to thy Servant, he'll then —
be thy Master.

187 Guard thy self once from thy Enemy, but
twice from thy Friend.

188 Let no ill Reports discourage thy good
Actions.

189 Use thy self to the best Rules, but be no
Slave to them.

190 Live in the World, as if thou meantst to
leave it.

191 Spare when thou art Young, and spend
when thou art Old.

— 192 Search others for their Virtues, and thy self
for thy Vices.

193 Do well, and boast not : Win Honour, and
wear it well.

194 Have many Acquaintance, one Friend, and
no Enemy.

— 195 Do it well, that thou may'st not do it twice.

196 Resist at first, and thou shalt overcome at
last.

197 Let not the Courtier in thee supplant the
Friend.

198 If thou intendest to keep it secret, tell it
not me.

199 Talk better, or hearken more.

200 Borrow not too much upon time to come.

- 201 Let thy Trouble tarry, till its Day comes.
- 202 Keep thy Tongue, if thou wouldest keep thy Friend.
- 203 Sacrifice not thy Conscience to God Mammon.
- 204 Let not thy Virtue be troublesome to the Company.
- 205 Cease to be vicious, and thou'lt cease to fear.
- 206 Do all thou canst to be good, and thou'lt be so.
- 207 Endeavour for the best, and provide against the worst.
- 208 Pretend not to govern others, till thou canst rule thy self.
- 209 Act as if God were at one hand, and Death at the other.
- 210 Reveal not all, but keep a Reserve for thy self.
- 211 Let Justice hold the Balance, and Mercy turn the Scale.
- 212 Make other Mens Shipwrecks thy Seemarks.
- 213 It's wise not to seek a Secret, and honest not to reveal it.
- 214 Better break thy Word, than do worse in keeping it.
- 215 Come not to Counsel uncalled.
- 216 If thou wouldest have it done, Go; if not, Send.
- 217 Do it well, and none will ask how long 'twas a doing.
- 218 Leave the Court before that leave thee.
- 219 Do the likeliest, and hope the best.
- 220 Believe not all that say they pity thee.
- 221 Write with the Learned, and pronounce with the Vulgar.

222 Pick not Misery out of another's Prosperity.

223 Dare to be Good, though the World laugh at thee.

224 Rather suffer wrong, than do it.

225 Better stay at home, than travel with Thieves.

226 Lay not out thy Money to buy Repentance.

227 Think not to reap in Seed-time, or sow in Harvest.

228 Be industrious, but not affected in shewing thy Abilities.

229 Insult not a Man, when thou hast got the better of him.

230 Count like a *Jew*, but pay like a good Christian.

231 Spend the Day well, and thou'lt rejoyce at Night.

232 If thou wouldest be born with, bear with others.

233 When thou dost ill, don't excuse it worse.

234 Desire nothing, but what thou knowest thyself capable of, and fit for.

235 Lose not Opportunities, and happy Minutes.

236 Have not to do with any Man in his Passion.

237 Either live, or dye with Honour.

238 Marry above thy Match, and thou'lt get a Master.

239 Pray to God to help thee, and then put thy Hand to the Work.

240 Seek much, and get something; seek little, and get nothing.

241 Do good, if thou expectest to receive any.

242 Stay a while to make an end the sooner.

243 When Fortune promises, take her at her Word.

244 Let it not be openly discover'd, that thou art secret.

245 Weigh right, and sell dear.

246 Do as well as thou canst; and thou doest well.

247 In mix'd Company say nothing against any one's Sentiment.

248 Pay well, and thou wilt never want Workmen.

— 249 Rather go to Bed supperless, than rise in Debt.

250 Be a Friend to thy self, and others will be so too.

251 Try how the Ice will bear, before thou venturest too far.

252 Do well, and fear neither Man nor Devil.

253 In all things, take care to end well.

254 Command foolishly, and thou shalt be obeyed accordingly.

255 If thou givest customarily to the Vulgar, thou'lt buy constant Trouble.

256 At certain times, let a Book serve instead of Company.

257 Servants should put on Patience, when they put on Liveries.

258 Avoid Singularity; it's inconsistent with Civil Society.

259 Love nothing so violently, as to let the Loss of it undo thee.

260 Excuse not thy Fault; for that is committing of it twice.

261 Put not thy Hand between Brethren; they will fall upon thee.

262 Spit not against Heaven, 'twill fall back in thy own Face.

263 Search

263 Search not a Wound too deep, lest thou make it worse.

264 Desire Panegyrick, but play not the Orator thy self.

265 Employ thy Time well, if thou meanest to gain Leisure.

266 Make Conscience of little Sins, and thou'lt avoid the greater.

267 Study more how to dye, than how to live.

268 Evermore create as few Troubles to thy self, as thou canst.

269 Stand thou upright, tho' the World turn upside down.

270 Seek till thou findest, and thou'lt not lose thy Labour.

— 271 Keep good Company, and the Devil will not dare to make one.

272 Take heed of swallowing Honey Words too fast.

273 Read not Books alone, but Man also; and chiefly thy self.

274 Then only dost thou begin to live, when thou art got above the Fears of Death.

275 Prize not thy self for what thou hast, but for what thou dost.

276 Never deny a Pardon, that hurts not the Giver nor Receiver.

277 Be as careful of what thou say'st, as of what thou hast.

278 Let another Man's Passion be a Lecture to thy Reason.

279 Do not, even thy Enemy, all the Discourtesies thou canst.

280 If any praise thee, yet remember to be thy own Judge.

281 If thou wilt not be counselled, thou canst not be helped.

282 Let not thy Will roar, when thy Power can but whisper.

283 If thou puttest on the publick Gown, put off the private Person.

284 Retrench thy Desires, instead of increasing thy Substance.

285 If thou injurest Conscience, 'twill have its Revenge upon thee.

286 Observe Seasons, else thou wilt over-run Opportunities.

— 287 Be not so angry, as to give thy self a Box on the Ear.

288 When thou hast no Friend near, thou mayst praise thy self.

289 Hear not ill of a Friend, nor speak any of an Enemy.

290 Whenever thou art injur'd, put a good Face upon the Matter.

291 Never deceive a Friend, unless it be apparently for his good.

292 Deserve well, and there's room enough in the World for Praise.

293 Employ not a great deal of Care and Exactness about a Trifle.

294 When thou buyest, suspect Ornaments and Commendations.

295 Dispose not thy self to much Ease, but to much Patience.

296 Always speak Truth; but not at all times the whole Truth.

297 If thou meanest to give, say not, Wilt thou have this?

298 Be ready to do all ordinary Kindness to all Men.

299 Be not so much at the Devotion of others, as not to be at thy own.

300 Venture thy Opinion, but not thy self for thy Opinion.

301 If thou promisest, Delay not; for that loseth all Thanks.

302 Never ask Advice, unless thou meanest to weigh it.

303 Keep good Company, and thou shalt be one of the Number.

304 Win Game of thy Friend, and drink out the Winning presently.

305 Love thy Friend with all his Faults; no body hath Perfection.

306 Be assured thou wilt never get thy Revenge upon a great Man.

307 Rely not on another, when thou canst as well do it thy self.

308 Keep Company with such as may make thee wiser and better.

309 Let the Bent of thy Thoughts be to mend thy self, rather than the World.

310 If thou wouldest enjoy much Peace, frequently think over thy own Concerns.

311 Be such an one in thy Life, as thou wilt wish to be at Death,

312 No Man is without Faults; yet endeavour thou to have none.

313 In many things, *Audi, Vide, Tace, Hear,* — See, and hold thy Tongue.

314 Yield to Reason where-ever it appears: Reason is a sacred thing.

315 Be silent where Reason is not regarded, and Truth is distastful.

316 Marry thy Sons when thou wilt; thy Daughters when thou canst.

317 Be neither too severe, nor too merciful: Choose a Rational Mean.

318 Let not thy Observation of others hinder thee from examining thy self.

319 If thou wilt reap Comfort in Adversity, sow it in Prosperity.

320 Begin to be good betimes: Thou canst not be too good, nor too soon good.

321 Fill the hungry Poor with good things, and thou shalt never want Bread.

322 Thou shouldest ask the World leave, before thou commendest thy self.

323 Believe not all thou hearest, nor speak all thou believest.

324 Make God thy Friend, and then it's no matter who is thy Enemy.

325 In Controversy, say not all thou canst, but all that is necessary.

326 Bear witness rather against Friendship than Truth.

327 Cloath thy self beneath thy Ability, thy Children according to it, thy Wife above it.

328 Make not thy Friends too cheap to thee, nor thy self to thy Friend.

329 Freely receive Courtesies, where thou knowest how to requite them.

330 Wouldest thou find out Secrets, seek them in Grief and in Pleasure.

331 Marry thy Daughters betimes, lest they marry themselves.

332 Let a Horse drink where he will, but not when he will.

333 Give not others ill Words, they will prove railing at thy self.

334 If thou wouldest know a Man, lay his Words and Actions together.

335 Let thy Gifts be such as thy Friend delights in.

336 Learn

- 336 Learn such things when thou art Young, & may stead thee when Old.
- 337 Whenever thou seest thy Kindred, make much of thy Friends.
- 338 Neither praise , nor dispraise thy self; thy Actions will do it enough.
- 339 Beware of him that is slow to Anger; Revenge is in his-Breast.
- 340 Learn to hold thy Tongue. Five Words cost *Zacharias* forty Weeks Silence.
- 341 Never provoke the Fury of Bigots, by exposing their Sentiments.
- 342 Be so wise as to be thy own Counsellor; and then to keep thy own Counsel.
- 343 Serve well; and then thou needest not be ashamed to ask good Wages.
- 344 Weigh not every Syllable thou speakest, as in a Goldsmith's Scales.
- 345 Be always at home with thy self, and Master there. This is a great Point.
- 346 Avoid being a great Man's Confident: this hath ruin'd many.
- 347 Be thy own Friend, and then thou mayst be able to live alone.
- 348 Out of thy Acquaintance chuse Familiars: Out of those pick a Friend.
- 349 Employ not all thy Capacity, nor shew all thy Strength at every turn.
- 350 Be not too much obliged to any Man; but least of all Great Men.
- 351 Endeavour more to know thy self, than to be known by others.
- 352 Be content to accept of Truth, though it comes from the Father of Lies.
- 353 Affect not being much seen, and Men will less see thy Weakness.

354 Mistrust no Man without Cause, nor be credulous without Proof.

355 In Company restrain Passion: Harken much, and speak little.

356 Bear with Patience what thou canst not remedy with Prudence.

357 If thou contendest with Fools, thou'lt be in the same Parallel.

358 Suppose all the Auditors Enemies, when thou dispraifest any.

359 Let not Ceremony, or Civility, at any time hinder Business.

360 Trust not him entirely, or too soon, whom thou hast disobliged.

361 Believe not easily ill Reports concerning either thy self, or others.

362 Search not Authors, to say what thou canst as well say thy self.

363 Be not so much ashamed of an indecent, as of a criminal thing.

364 Be ashamed to do, what thou wouldest be ashamed to be taken in.

365 Act nothing in furious Passion; it's putting to Sea in a Storm.

366 That which thou designest to do well, speedily put in Practice.

367 Labour not to inform a proud Man; 'twill but make him thy Enemy.

368 Neither praise nor dispraise, till seven *Christmasses* be over.

369 Get what thou canst of a bad Paymaster, though it be but a Straw.

370 If thou wouldest make a good Will, make it in time of Health.

371 Drive not too many Ploughs at one time; some will make foul Work.

372 Set not up for a Critick; for that is giving a Challenge to the whole World.

373 Give

373 Give not up thy self to Indolence : Want of Care is want of Virtue.

374 Learn how to refuse Favours. This is a great and very useful Art.

375 Shun Engagements. This is one of the chief Maxims of Prudence.

376 Be ready to hear Counsel: Quick to contrive, but slow to propose.

377 Nothing but Truth before the Face: Nothing but Good behind the Back.

378 If thou art a Master, be sometimes Blind; — if a Servant, sometimes Deaf.

379 Never tell what thou owest, what thou hast, — or what thou canst do.

380 In Cases of Importance, if thou canst not say enough, say nothing.

381 Maintain thy Opinions without Heat, and hear others without Trouble.

— 382 If thou hast not Sense enough to speak, have Wit enough to hold thy Tongue.

383 Tell a Friend a Lye, and if he keep Counsel, thou mayst tell him the Truth.

384 Be respectful before the Learned, and silent before the Ignorant.

385 Make the Night Night, and the Day Day; and thou'lt live well.

386 Let us lay aside Fathers and Grandfathers, and be good our selves.

— 387 Keep out of Frays, and so thou'lt be neither Principal nor Witness.

388 If thou art cheated by a great Man, lose thy Money, and say nothing.

389 Bear patiently with the Defects of others, and labour to amend thy own.

390 Play not about the utmost Limits of Good; thou'lt be apt to skip over into Evil.

391 Send not up to God such Prayers, as thou
darest not publish to the World..

392 There will quickly be an end of thee.
Think what will become of thee hereafter.

393 To him that can take away what thou hast,
give readily what he asketh.

394 Take no part with Scandalizers; thou know-
est not thy Turn among them.

395 Rejoice not at the Fall of thy Enemies :
thou knowest not thy own End.

396 Grieve not at thy present Condition; but
labour to amend it, or bear it.

397 Labour as much to cure thy self of a Fault,
as thou wouldest of a Fever.

398 If thou makest others afraid of thy Wit,
thou hadst need be afraid of their Memory.

399 Consider not so much with whom to be
conversant, as of whom to beware.

400 Pray not so much for fair Weather or Rain,
as that thou mayst deserve it.

401 Thou canst not enjoy all things, therefore
deny thy self many things.

402 Let the Business of the World be thy Cir-
cumference, but thy self the Centre.

403 Make not an Excuse before it be time; for
that is to accuse thy self.

404 If thou wouldest be esteemed, esteem not
thy self so as to contemn others.

405 Envy not those that know more than thy
self; but pity any that know less.

406 Consider not what might have been done,
but what is now to be done. •

407 If thou interdest to grant, stay not till Im-
portunity wrest it from thee.

408 Whatever thou seest laudable in others, en-
deavour to attain thy self.

409 In thy Choice of Company, let not thy Affection shame thy Judgment.

410 Be not thy own Parasite; then 'twill be easy to escape others Flattery.

411 So live with Men, as if God saw thee: So pray to God, as if Men saw thee.

412 Read, but slight not Meditation; and meditate, but slight not Reading.

413 Do thou but do thy best, and then thou may'st defy the Devil to do his worst.

414 Thou canst not spend thy Time better, than in learning how to spend it well.

415 Whatever thou undertakest, so do it, as if it were to come to the Knowledge of all Men.

416 Let thy Prayers be as frequent as thy Wants, and thy Thanksgivings as thy Blessings.

417 Govern thy Life and Thoughts, as if the whole World were to see the one, and read the other.

418 Give as thou wouldest receive, chearfully and quickly, without hesitation or bargaining.

419 Trust not to the Kindness of the common People; there is no Faith or Constancy in them.

420 Never condemn a Friend unheard, without letting him know his Accuser or Crime.

421 Pardon all Offences, where there is any sign of Repentance, and hope of Amendment.

422 Look as much into the Intention of him that praises thee, as of him that calumniates thee.

423 If thou hast a loitering Servant, send him of thy Errand just before Dinner. —

424 If one speaks thee fair, and loves thee not; speak him fair, and trust him not.

425 Never espouse a bad Cause in spite to an Adversary, who hath taken the better Side.

426 Count the World not an Inn, but an Hospital; and a Place not to live in, but to dwell.

427 Measure the Ends of all Counsels, though uttered by never so intimate a Friend.

428 Suspect every Act of an Enemy, tho' there appears no apparent Reason for it.

429 Do all thou canst to take care of thy self; but without disturbing Anxiety.

430 If thou wilt break with the World, and be eminently good, expect the Lashes of ill Tongues.

431 If thou givest thy self to be the Companion of Vice, in the end thou'lt be the Slave of it.

432 Examine thy self narrowly, if thy own Courtesies are not the Cause of thy Crosses.

433 Propose good Things, follow good Counsels, and leave the rest to Providence.

434 If thou intendest to borrow any thing a second time, use it well the first, and speedily return it.

435 Upbraid not any one with a Kindness granted; for that turns a Benefit into an Injury.

436 Be doing always something, that the Devil catch thee not at leisure for him.

437 Venture not to the utmost Bounds of even lawful Pleasures: The Limits of Good and Evil join.

438 Never affirm any thing but what thou art very well assured of; else thou art not safe.

439 Lend Money to an Enemy, and thou'lt gain him: Lend to a Friend, and thou'lt lose him.

440 When thou obeyest thy Superior, thou instructest thy Inferior.

441 When thou art calm again, review, examine and rectify what thou didst amiss in Passion.

442 With-hold not thy Money where there is need, and waste it not where there is none.

443 Thou wer't better pay, and have little left; than to keep much, and be always in debt.

444 Honour the Good, that they may loveth thee ;
be civil to the Bad, that they may not hurt thee.

445 Be not niggardly in what costeth thee nothing; as Counsel, Countenance, and the like.

446 Reward a good Servant well; and rather quit a bad one, than disquiet thy self with him.

447 Mix Kindness with Authority, and rule rather by Discretion than Rigor.

448 There is no need, that for the avoiding of a Lie thou shouldest fall into Indiscretion.

449 Never enter into hot Disputes concerning Points of Religion, or State Affairs.

450 Live in perfect Peace with all Men, and then thou wilt live the Life of Angels.

451 Promise thy self not to live long in Peace, if thou conversest with a Liar.

— 452 Measure not Men by *Sundays*, without regarding what they do all the Week after.

453 Wouldest thou not be a Fool in others Conceit? Be not wise in thy own.

454 Observe thy self as thy greatest Enemy would do; so shalt thou be thy greatest Friend.

455 If thou wouldest live till thou art old, live as if thou wert to dye young.

456 Have a perpetual Amity for thy Friend; but love and esteem Virtue more than him.

457 Reflect not on Persons in promiscuous Company; thou knowest not whom thou disoblige.

458 Let no Obligation to thy Friend engage thee to dispense with thy Conscience, or do any thing unworthy for his sake.

459 Thirst after Desert, not Reward. He is got a great way, that is got thus far.

460 Do a Kindness to a Person of Merit, and thereby thou'lt do thy self a greater.

461 If thou desirest to build up thy own Fortune, set early about it.

462 Pluck up Courage enough to follow the Bent of thy own Reason.

463 If the Counsel be good, thou needest not stand considering whence it came.

464 Rely not too much upon the Honesty of untry'd Men; for nothing will undo thee more.

465 Be willing to deserve without Praise, rather than to do ill with Commendation.

466 Repeat not what may hurt a Man, unless it be a greater Hurt to others to conceal it.

467 Listen to all the World, that thou mayst not be ignorant of any of thy Faults.

468 Let thy Child's first Lesson be Obedience; and the second may be what thou wilt.

469 In reading, mind not so much the Narrative Part, as the Business of the History.

470 When thou art busy, let it not be as *Domitian* was, in catching of Flies.

471 It's good in Writing, that thou leave the best Bit for the last.

472 Borrow not of thy Friend, if thou desirest to preserve his Friendship.

473 Ask not thy Friend for a Cloak, when he is out in the Rain with thee.

474 If thy Friend hath been true to thee in Money Matters, thou mayst trust him in others.

475 Never venture upon an ill thing, but where thou art sure God and Conscience cannot see thee.

476 Be not too much in any thing: It creates Satiety, and makes thee cheap.

477 In dealing with subtil Men, interpret their Speeches by their Interest, Aims and Ends.

478 Lose not thy own for want of asking for it; 'twill get thee no Thanks.

479 In giving, consider what Thing, to whom, how, where, when, and wherefore thou givest.

480 If thou dispraifest him whom thou hatest, shew it not to the Company that thou art his Enemy.

481 Be not ashamed to be accounted singular, for doing that which thou art assured is thy Duty.

482 Bring thy self to that pass, that thy Happiness may not depend upon another's Judgment.

483 Take heed of a pouting Lip; it's almost always a Sign of a surly and morose Humour.

484 Say not all thou knowest, not censure all thou seest, if thou wouldest live in Peace.

485 Thou art not only to chuse the least of necessary Evils; but out of all Evils to extract something that is Good.

486 Among Familiars use common Terms and Expressions; not such as are too far-fetched, or affected.

487 Never contradict, or even contend with one that is foolish, proud, positive, testy; or with a Superior, or a Clown, in matter of Argument.

488 Either frequent not the Company of great Persons, or learn to speak according to their Inclinations.

489 Reject every Temptation at the first Assault, and the Conquest will be easy and certain.

490 Account it no Disgrace to be censured of those Men, whose Favours would be no Credit to thee.

— 491 Addict not thy self to Poetry. Reputation is much oftner lost than gained by Verse.

492 Contract perfect Love with honest Men; but yet be not at ods with others.

493 Never make thy self a Friend of a Politician, or artful Man: He will work only for himself.

494 Accuse not one that is not present to answer for himself: It's a poor, sneaking, cowardly, base Trick.

495 Be resolute in this Do well for the Love of Virtue, and not for the Fear of an evil Report.

496 Endeavour to have a comely Grace in holding thy Peace, and a lively Force in speaking.

497 First get an absolute Conquest over thy self, and then thou wilt easily govern thy Wife.

498 Be neither too early in the Fashion, nor too long out of it, nor at any time too precisely in it.

499 Pray often, because thou sinnest often. Repent quickly, because thou may'st dye suddenly.

500 What Counsel thou givest to another, register carefully; and when the Case is thy own, follow it.

501 At spare Hours read; but be sure use Caution in thy choice of Books: else 'tis time spent in ill Company.

502 Thou may'st esteem a Man of many Words and many Lies much alike.

503 Though the World be wicked, yet thou oughtest to persevere in Well-doing, even among and to wicked Men.

504 Have a care of long and obstinate Disputes; 'tis easier not to begin them, than to put an end to them.

505 Give freely to him that deserveth well, and asketh nothing; and that is a way of giving to thy self.

506 Give no improper Gifts; as Arms to a Woman, Books to a blind Man, or Nets to a Student.

507 It ought to be thy care above all things here below, to make thy Life truly pleasant.

508 Engage not so far in any Party, as to make its Quarrels thine.

509 Work as though thou wert to live ever:
Worship as if thou wert to dye presently.

510 Use thy self to do good Turns. Count up
all, and thou wilt not lose by it at last.

511 When thou receivest a Kindness, remem-
ber it: When thou restorest one, forget it.

512 Endeavour rather to get the Approbation of
a few good Men, than the Huzza of the Mob.

513 Refuse not Counsel; it's neither a Diminu-
tion of thy Grandeur, nor a Sign of Incapacity.

514 Conceit not so high a Notion of any, as to
be bathful and impotent in their Presence.

515 It's prudent not to give all the Reward at
once; for Dependance had need be kept up.

516 If the Evil come from Heaven above, use
Patience; if from the World below, Prudence.

517 Purchase not Friends by Gifts; when thou
ceapest to give, such will cease to love.

518 Shake not off thy Spleen and Reason to-
gether: and cure not Melancholy with Madness.

519 Undertake nothing but what is feasible; and
before thou engagest, ask thy self, What if my De-
sign miscarry?

520 Speak no more to a Stranger, than thou
wouldest have publickly known.

521 If thou beest Poor, do not fancy it's only
for the Rich, who have little else to do, to be re-
ligious and godly.

522 If thy Debtor be really Insolvent, do not
ruin him to get that which will not ruin thee to
lose.

523 Contradict not to vex others; that shews
an ill Temper, and provokes most Persons, but
profits no body.

524 Permit not thy self to go beyond, or de-
fraud thy Brother in any Matter; for the Lord is
the Avenger of all such.

525 Take heed: Most Men will cheat without Scruple, where they can do it without Fear.

526 Admonish thy Friend in secret; and make him consider thou dost it so; but commend him openly.

— 527 Never let Passion or Malice make thee reveal that, which Love and Friendship before bound thee to conceal.

528 Perform good and virtuous Actions, though thou art assured they shall never come to the World's Eye.

529 Thou may'st be more prodigal of Praise when thou writest a Letter, than when thou speakest in Presence.

530 Never make question of speaking, when thou hast any thing to offer that is better than Silence.

— 531 Give not thy Enemy Despair; for it is a Weapon more dangerous than Valour it self.

532 Assist the afflicted, if well thou canst: for as for Tears they are but Drops of Water: What good can they do?

533 Accustom not thy self to find Faults with other Mens Actions; thou art not bound to weed their Gardens.

534 If thy Estate be but small, come seldom into Company; but when thou dost, let thy Money go freely.

— 535 If vulgar Opinion hath lighted the Lamp of thy Name, supply it with thy own Oil, lest it go out and stink.

— 536 In the disastrous Accidents of our Lives, when our own Strength and Endeavour cannot help us, Patience may.

537 Measure Favours by the Motives and real Effects, not by external Demonstrations and Appearances.

538 Be not over desirous to be feared: If thou exceedest the true Measure, thou wilt become odious.

539 If thou growest discontented, and fallest out with the World, thou'lt take thy Revenge upon thy self.

540 If ever thou affectest Injustice, let it be in this, that thou mightest do Courtesies, and receive none.

541 Be not too familiar with thy Servants; at first it may beget Love, but in the end 'twill breed Contempt.

542 Insult not upon the Affliction of another; 'tis Baseness in respect of the World, and it's Impiety in respect of God.

543 Thou may'st hate thy Enemies Vices and ill Conditions; yet love his Person, both as he is a Man, and thy Brother.

544 Despise nothing because it seems weak: The Fly and Locust have done more hurt than ever the Bears and Lions did.

545 Vanquish thy own Wishes and Desires, and the Chariot of Triumph belongs more truly to thee than to *Cæsar*.

546 Let Friendship creep gently to an height; if it rush to it, it may soon run itself out of Breath.

547 Be not easily exceptionous, nor rudely familiar; the one will breed Contention, the other Contempt.

548 When thou hearest any defamed, do it with an averse Ear, and declining Heart; and leave the Relator to himself.

549 Let some few Friends and Books, a chearful Heart and innocent Conscience, be thy constant Companions.

550 Buy what thou hast no need of; and ere long thou shalt sell what thou canst not be without.

551 In avoiding of Affectation, have a special Care not to fall into it, by affecting not to be affected.

552 With Strangers thou oughtest to use Ceremonies; but let them be banish'd from among Friends.

553 Think with thy-self what good will it be to thee, to have an hundred times more than thou canst use.

554 Refuse not to hear the Advice even of a Servant or a poor Man, though thou followest it not.

555 If thou wouldest conceal thy Secret from thine Enemy, reveal it not to thy Friend.

556 If thou lettest a Fool play with thee at home, he'll do so with thee in the Market too.

557 Thou may'st be more happy than ever was *Alexander* and *Cæsar*, if thou wilt be more virtuous.

558 Endeavour to live so as not to be feared of thy Inferiors, nor to be despised of thy Superiors.

559 In bargaining, thou art to avoid not only what is false, but also that which deceives.

560 If thou wouldest please the Ladies, thou must endeavour to make them pleased with themselves.

561 Never expect any Assistance or Consolation in thy Necessities from drinking Companions.

562 If thou wilt live comfortably, let God alone with his Providence, and Men with their Rights.

563 When thy Hand hath done a good Act, ask thy Heart whether it was well done.

564 Make not too much of any Man at first, because thou canst not hold out that proportion.

565 Speak not ill of thy Neighbour, lest thou hear that which will not fail to trouble thee.

566 Thou may'st believe a Man when he promises what may turn to his own Advantage.

567 If a Matter doth not entirely please; yet if thou canst forbear being much troubled at it, it cannot much hurt thee.

568 Do well, and thou shalt be well spoken of; if not now, yet by those that shall come after.

569 If thou wouldest try any one's virtuous Generosity, commend him to his Face: See how he takes it.

570 In time of Assault, look about thee where thy Weakness lies, and thither send Forces.

571 Strive not with thy Parents, nor with great Men, though thou art never so much in the right.

572 Never engage thy self to the World, but in proportion to the short Duration of Life.

573 Forsake the World before it forsake thee; and do all things to be agreeable to God, before thou come before him.

574 Avoid the Friendship of a Fool: when he designs to serve thee, he'll do thee a Mischief.

575 As we must account for every idle Word, so must we likewise for every idle Silence.

576 If thou shouldest have the Misfortune to be obliged to beg Pardon; do it quickly, to avoid the Blame of Obstinacy.

577 Whenever thou art admitted to a great Man, let thy Compliment be short, speak little, and retire soon.

578 Avoid Law Suits: They are a Fire which Men have much ado to extinguish when once it is kindled.

579 Be not covetous; the Pleasures of this World consist in having Necessaries, not Superfluities.

580 Be always mistrustful of the Advice, which is agreeable to thy Desire; and consider the Reason of it.

581 So long as thy Conscience shews thee any Failures, desist not till thou hast mended all that is amiss.

582 Be circumspect in all thou speakest or doest; as if thy Enemies stood at thy Elbow overlooking thee.

583 If thy Business be perplexed, divide it; and look upon all its Parts and sides.

584 If thou lovest thy Friend, praise him not too much; 'twill conjure up the Devils of Envy and Detraction.

585 As to civil Carriage in common Things of Life, to strike or pinch a Man is a Clown's Salutation.

586 Let not the Authority of the Speaker persuade thee, but the Reason he brings.

587 Beware of him that is slow to Anger: He is angry for something, and will not be pleased for nothing.

588 Let thy Discourse be such as thy Judgment may maintain, and thy Company may deserve.

589 Thou oughtest warily to begin such Charges, as when once begun will continue: But in Matters that return not, thou may'st be more magnificent.

590 Live so, that when Death comes you may embrace like Friends, not encounter like Enemies.

591 Never do Evil that Good may come thereby; for that would be serving the Devil, that God might serve thee.

592 I advise thee to visit thy Relations and Friends; but I advise thee not to live too near them.

593 Be not proud, no not even of Well-doing; for the Judgment of God is far differing from that of Men.

594 Speak as seldom as may be of thy self: If thou praifest thy self, it's Arrogance; if thou dispraifest, it's Folly.

595 Endeavour by all honest Means to get, and keep the Love of every one: It's better to be beloved than admired.

596 Make not thy Servant privy to either thy Infirmities, Failures, or Wants and Necessities.

597 When a great Man speaks to thee kinder than he was wont, consider Things; for assure thy self it is not for nothing.

598 Venture not upon a known Sin, tho' never so little; that will harden and encourage thee to more and greater.

599 If thou wouldest live happily, neither trust to good Fortune, nor sink under bad.

600 If thou hopest to please all, thy Hopes are vain: If thou fearest to displease some, thy Fears are idle.

601 Be contented with a little, and then thou hast enough: If thou complaineest, thou hast too much.

602 If thou hast corrupted a Man to thy Interests, never believe he will be true to them.

603 Conform where thou may'st innocently, to the Times and Company. This is the *North Star* of Prudence.

604 Be not like the Boulter, that casteth out the Flour, and keepeth the Bran.

605 Never be ashamed to change for the better Opinion; but then be sure it be better, before thou changeſt.

606 Trust not a good Cause, ſo as to neglect lawful Means; that would be Preſumption, not Piety.

607 If thou wilt not act till thou canſt get through all Objections, thou may'ſt lie ſtill, and do nothing.

608 Abſtain not only from the actual doing of an Injury, but even from the leaſt Thought of it.

609 Thou may'ſt the better be ſlow of Belief, and give no Offence, if thou be'ſt without the Spirit of Contradiction.

610 Shew no Excellence to an Ignorant; for he will condemn that, whereof he is incapable.

611 If thou adopteſt another's Lye, thou ſheweſt thou wouldeſt willingly have been its proper Father.

612 Always take part with, and defend the Unfortunate: They are commonly the Subjects of Censure and Injury.

613 When thou ſeeſt any doing ill, preſently ask thy ſelf, Have not I done the like, or as bad?

614 Never commit the Execution of a Deſign to him, that had been unwilling to approve of it.

615 If thou refuſeſt Reconciliation when truly offered, thou art ſtubborn; but not brave, nor wiſe; nor good.

616 Learn to live well among ill Men; till thou haſt attained that Art, thou knoweſt not how to live in the World.

617 Slip not the Memory of things paſt; huſband the preſent Time; and without any Diſquiet, provide for the future,

618 If thou wouldest not be spoke ill of, learn the Art of either speaking well, or at least not ill of any.

— 619 Have nothing to do with any Family, tho' never so great, where the Devil is *Major Domo* and rules all.

620 Prepare for thy self such Riches as may, when thy Ship is broken, swim and escape to Land with thee.

621 Take heed, in the beginning, what thou grantest; for one Inconvenience bringeth on another.

622 When thou talkest with a Stranger, be not too full of Communication, till thou knowest him.

623 If thou wouldest play, or wrestle well, thou shouldest do it with those that do it better than thou.

624 Be sober and chaste among young Folk, that they may learn of thee; and among old, that thou may'st learn of them.

625 Thou must be content to hear what thou wouldest not, whenever thou doest what thou shouldest not.

626 Let it be thy constant Persuasion, that there is no Evil, but hath something of Good lying under its Bark.

627 Tell nothing to him that thou thinkest will not believe thee; for he will think ill of thee, and despise thee.

628 Avoid customary Chafing; in time 'twill become Nature, and render thee despicable, and make thy Life uncomfortable.

629 Ask nothing of him whom thou believest will not grant; 'twill make him hate thee, and can do thee no good.

630 Be not over-covetous and carking. It's but a little we need ; and it will not be long before we can need nothing.

631 If every Year thou wouldest root out one vicious Habit, thou mightest, in some time, become perfect.

632 In Company that thou art doubtful of, hide thy distrust ; but where thou art secure, be free and open.

633 Put this down as a true Maxim, That it's a great Piece of Gallantry to confess a Mistake, and forsake an Error.

634 When thou wouldest praise a Friend, do it before all the World ; but if thou reprovest him, do it in a Corner.

635 Let Eternity be much in thy Thoughts ; and then the fading Vanities of this World will have little Esteem with thee.

636 Thou wilt never better remember thy self, than by frequent thinking, that some Day thou must dye.

637 Be not so bashful and facil, as to grant whatever is desired of thee ; for that will make all thy Life uneasy.

638 If thou hast begun to do a Courtesy, go on with it ; else thou may'st get an Enemy instead of a Friend.

639 Be not puffed up with thy Perfections ; but let thy Humility defend thee from thine own Virtues.

640 Dwell not too long upon Sports ; for as they refresh a Man that is weary, so they weary a Man that is refreshed.

641 Never enter into a League of Friendship with one, whom thou hast known ungrateful to another Man.

642 Do every thing so, as to have thine own Approbation: This is the only firm Foundation of inward Peace.

643 Fancy not thy self to be wiser than those thou hast to do with; it's an effectual way to be bubbled.

644 When thou art angry, remember thou may'st be calm; and when thou art calm, remember thou may'st be angry.

645 Speak well, and act well: The one shews a good Head, the other a good Heart: And both spring from a Superiority of Mind.

646 Be not ingenious at the Cost of another. All Men revenge themselves of an Evil-speaker, by speaking evil of him.

647 Prescribe no positive Laws to thy Will: for thou may'st be forced to-morrow to drink the same Water thou despisest to day.

648 Suffer not little things to have great hold upon thee; for thou'lt be as much transported for them, as if they deserved it.

649 Shew not more than thou art, lest thou raisest an Expectation thou canst not answer; and so lose thy Credit, as soon as thou hast found it.

650 If thou wouldest be agreeable in any Company, banish all Distrust, and be confident thou art already so.

651 Be reserved in passing thy Judgment; especially in what may concern the Reputation or Interest of other Men.

— 652 I would not have thee idle and loitering, and deferring of Time; like St. George, who is ever on Horse-back, but never rideth on.

653 Whatever Providence may allot thee, give not Entertainment to Discontents; and then thou canst not be unhappy.

- 654 Abstain from Sin, not only as a thing forbidden; but disgust it as a base thing, that ought to be forbidden.

655 Condemn not those rashly, whom thou hast approved of considerately; the Change may be in thy self.

656 Dwell not too long upon a weak Side: Touch, and Go. Take pleasure to stay longer where thou canst commend.

- 657 As for the Event of Things, patiently wait the Appointments of Providence; 'tis in vain to be too solicitous,

658 Since thou canst not be wholly happy, take it in good part, that thou art not wholly unhappy.

659 Make no Vows to forbear this or that: It shews no great Strength, and makes thee ride behind thy self.

- 660 When thou wrongest another, think Justice, both Human and Divine, hath thee on the Score.

- 661 If thou confessest thy Sins, and amendest not, thou mockest God.

662 Whatever thou proposest to do, design it justly, and time it seasonably; for that gives Security and Dispatch.

663 Be not troubled at Disappointments; if they may be recovered, recover them; but if they can't, thy Trouble is in vain.

664 What thou wouldest say to another, if his Friend or Child were dead, say to thy self upon the like Occasion.

- 665 Be not troubled for what thou canst not help: If it was thy Fault, do so no more. Amendment is Repentance.

666 'Twill be no Disparagement to thee to praise, and even imitate an Enemy, in whatever he is excellent;

667 Consider that whatsoever thou hast might have been another's, if Providence had so pleased.

668 If thou liest under an unjust Obloquy, have so much of a Man in thee, as to confute or despise it.

669 Proclaim not another's Faults, though true and real, unless the Discovery may serve a better End than the Concealment.

670 Inure thy self to digest smaller Troubles; and by the Exercise thereof thou wilt enable thy self to bear greater.

671 Endeavour with all thy Power to get satisfied with thy self; and that will make thee pleas'd in almost every Condition.

672 Think, that in Life there be many useless things that we can live as well without; and but few that we really want.

673 If thou wouldest understand a Design, or any thing else; take all the Light thou canst get, and walk not in the Dark.

674 Publish not too much what thou meanest to do. It's blowing a Trumpet, to awaken and call up Opposers and Competitors.

675 The common People are the very Servants and Vassals of Rumours and Fame: Communicate no Designs to them.

676 If all the Company laugh, do not thou act the grave; nor be like a Pump, to yield only what is forced from thee.

677 Beware of an over officious Friend, and trust him not with Secrets, or any great Concern, till thou hast try'd him.

678 To a generous Person grant freely; he will neither beg injurious Favours, nor be importunate.

679 Answer Arguments with Reason: If Reason will not be heard or approved, then answer them with Silence.

680 When thou tellest one that is not a try'd Friend any thing, think he is thy Enemy, or may be so.

681 If thou forbearst an Action fit and reasonable for fear of Censure, thou wilt often find it hard to be honest and good.

682 Strive to lay in as much Fame, as will defend thee from Contempt; and that may do well enough for common Life. •

683 Take heed how thou talkest of such Persons, as thou canst not commend without Envy, nor dispraise without Danger.

684 Shew not thy self astonish'd, nor offended at the Opinions of another, tho' they seem extravagant.

685 In Matters of News, always observe to make such an Abatement, as may bear proportion to the Character of the Relator.

686 If thou wouldest win Immortality of Name, either do things worth the writing, or write things worth the reading.

687 Indulge not thy Mind in feeding itself upon any Imagination, which is either vain, unprofitable, or impossible.

688 Never marry without Love; but then take all possible heed that thou lovest nothing but what is really lovely.

689 In Debates, let Truth be thy Aim, not Victory; and endeavour rather to gain, than expose thy Antagonist.

690 Carefully avoid all hasty Resolutions and Vows. Wear none of thy own Fetters; but keep free whilst thou art free.

691 Make no Enemies, if thou canst possibly help it. One Enemy may do thee more harm, than ten Friends can do thee good.

692 Keep a Diary of all thy considerable Actions, and of the most memorable Passages thou hearest, and meetest with.

693 In whatsoever Condition thou art, still ask thy self, What would my blessed Saviour have thought, said, and done in this Case?

694 Impart not to thy Friend such things as may prejudice thee when discovered, and yet cannot benefit him when he knows them.

695 Judge of Men rather by the Course of their Lives, than by the Errors that they, through Infirmary or Surprize, may have slipt into.

696 When thou petitionest for a new Favour, magnify those before received. Thy Gratitude will plead powerfully.

697 When thy Actions are in danger of ill Constructions, give Satisfaction with Expedition, before it be gone too far.

698 Employ in thy Business such as have been lucky; such will be industrious to keep their Reputation.

699 In the Business of Complaints, hearken not too much to those thou favourest; nor be too hasty to punish, but debate and examine.

700 When a Favourite grows insolent, it's Wisdom to raise another into Favour, who may give check to the other's Presumption.

701 If thy Friend be humourfome, be punctual in finding out his Times of Sorrowfulness. All Men have their critical Days.

702 Sell not Ceremonies, nor pay thy Creditors, Friends or Servants with only good Words, Looks, and Smoak.

703 Never reprehend a Fault thou art apt to commit thy self.

704 Treat not of Matters above the Capacity of thy Auditors: If the Ignorant admire thee, the Wise will scorn thee for it.

705 Thy Friend hath a Friend, and thy Friend's Friend hath a Friend; therefore what thou wouldest have kept secret, reveal not to thy Friend.

706 Seek not the Government of a Fool: Instruction will but increase his Folly; and the richer he is, the verier Fool he becomes.

707 Take care of the first ill Action, which may engage thee in a Course of them. It draws on Disguise: that comes to Lying; and after to Quarrels.

708 Whenever thou entrest upon Pleasure, thou shalt do prudently, before thou proceedest, to examine the Sequel.

709 Give every one the Honour or Respect that is due to his Place: But ever more for his Goodness, than for his Greatness.

710 Refuse not what thou canst not avoid: Desire not what thou canst not obtain: Repent not of what thou canst not amend.

711 Be not rude by overmuch Civility, nor troublesome by Excess of Courtesy: It shews want of Breeding, and brings Contempt.

712 Beware of Suretyship. Rather lend a hundred Pounds, than be bound for twenty with thy Friend; for thou knowest the worst of it.

713 When thou seest a Man rise into a Passion, oppose him not: thou canst not set him right; and by meddling mayst grow as angry as he.

714 The best thing thou canst possibly propound to thy self for thy continual Study and Endeavour in this World is, a happy Departure out of it.

715 Enquire not how far thou may'st enjoy lawful Pleasures, and be safe; but how far thou may'st deny thy self, and be contented and wise.

716 It's no great Commendation to just forbear doing ill: thou art bound moreover to do good to others; if thou dost not, thou art not good to thy self.

717 When thou writest, think not of Books; and of what thou hast read. That will but put by thy own Sense, and disturb thy Method.

718 Thou oughtest to be nice, even to Superstition, in keeping thy Promises; and therefore thou shouldest be equally cautious in making them.

719 Do good principally for thy own Satisfaction; and then thou wilt not be much troubled to see Men judge of thy Actions contrary to their Merit.

720 Thank a Friend that tells thee a Fault in Secret: it shews he desires thou shouldest amend, before the World knows thou didst amiss.

721 Ask not too much of a yielding Friend: for though thou may'st have thy Wish for the present, yet perhaps thou wilt be a Loser afterwards.

722 Beware what thou askest, and beware what thou deniest; for if Discretion guide thee not, there is a great deal of Danger in both.

723 Whatsoever is rational or pious in any Sect or Sort of Men, that embrace, without concerning thy self with their Follies and Vices.

724 If when thou reprehendest a Man, thou praisest some of his Virtues, thou may'st the more easily bring him to know and acknowledge his Vices.

725 Let not thy Modesty be so much, as to make thee lose manly Assurance; nor thy Boldness so saucy, as to put by due Respect.

605 Never be ashamed to change for the better Opinion; but then be sure it be better, before thou changeſt.

606 Trust not a good Cauſe, ſo as to neglect lawful Means; that would be Preſumption, not Piety.

607 If thou wilt not act till thou canſt get through all Objections, thou may'ſt lie ſtill, and do nothing.

608 Abſtain not only from the actual doing of an Injury, but even from the leaſt Thought of it.

609 Thou may'ſt the better be ſlow of Belief, and give no Offence, if thou be'ſt without the Spirit of Contradiſtion.

610 Shew no Excellence to an Ignorant; for he will condemn that, whereof he is uncapable.

611 If thou adopteſt another's Lye, thou ſheweſt thou wouldeſt willingly have been its proper Father.

612 Always take part with, and defend the Unfortunate: They are commonly the Subjects of Cenſure and Injury.

613 When thou ſeeſt any doing ill, preſently ask thy ſelf, Have not I done the like, or as bad?

614 Never commit the Execution of a Deſign to him, that had been unwilling to approve of it.

615 If thou reſuſeſt Reconciliation when truly offered, thou art ſtubborn; but not brave, nor wiſe; nor good.

616 Learn to live well among ill Men; till thou haſt attained that Art, thou knoweſt not how to live in the World.

617 Slip not the Memory of things paſt; huſband the preſent Time; and without any Diſquiet, provide for the future.

618 If thou wouldest not be spoke ill of, learn the Art of either speaking well, or at least not ill of any.

— 619 Have nothing to do with any Family, tho' never so great, where the Devil is *Major Domo* and rules all.

620 Prepare for thy self such Riches as may, when thy Ship is broken, swim and escape to Land with thee.

621 Take heed, in the beginning, what thou grantest; for one Inconvenience bringeth on another.

622 When thou talkest with a Stranger, be not too full of Communication, till thou knowest him.

623 If thou wouldest play, or wrestle well, thou shouldest do it with those that do it better than thou.

624 Be sober and chaste among young Folk, that they may learn of thee; and among old, that thou may'st learn of them.

625 Thou must be content to hear what thou wouldest not, whenever thou doest what thou shouldest not.

626 Let it be thy constant Persuasion, that there is no Evil, but hath something of Good lying under its Bark.

627 Tell nothing to him that thou thinkest will not believe thee; for he will think ill of thee, and despise thee.

628 Avoid customary Chafing; in time 'twill become Nature, and render thee despicable, and make thy Life uncomfortable.

629 Ask nothing of him whom thou believest will not grant; 'twill make him hate thee, and can do thee no good.

605 Never be ashamed to change for the better Opinion; but then be sure it be better, before thou changeſt.

606 Trust not a good Cause, ſo as to neglect lawful Means; that would be Presumption, not Piety.

607 If thou wilt not act till thou canſt get through all Objections, thou may'ſt lie ſtill, and do nothing.

608 Abſtain not only from the actual doing of an Injury, but even from the leaſt Thought of it.

609 Thou may'ſt the better be ſlow of Belief, and give no Offence, if thou be'ſt without the Spirit of Contradiction.

610 Shew no Excellence to an Ignorant; for he will contern that, whereof he is incapable.

611 If thou adopteſt another's Lye, thou ſheweſt thou wouldeſt willingly have been its proper Father.

612 Always take part with, and defend the Unfortunate: They are commonly the Subjects of Censure and Injury.

613 When thou ſeeſt any doing ill, preſently ask thy ſelf, Have not I done the like, or as bad?

614 Never commit the Execution of a Deſign to him, that had been unwilling to approve of it.

615 If thou reſuſeſt Reconciliation when truly offered, thou art ſtubborn; but not brave, nor wiſe; nor good.

616 Learn to live well among ill Men; till thou haſt attained that Art, thou knoweſt not how to live in the World.

617 Slip not the Memory of things paſt; huſband the preſent Time; and without any Diſquiet, provide for the future,

618 If thou wouldest not be spoke ill of, learn the Art of either speaking well, or at least not ill of any.

— 619 Have nothing to do with any Family, tho' never so great, where the Devil is *Major Domo* and rules all.

620 Prepare for thy self such Riches as may, when thy Skip is broken, swim and escape to Land with thee.

621 Take heed, in the beginning, what thou grantest; for one Inconvenience bringeth on another.

622 When thou talkest with a Stranger, be not too full of Communication, till thou knowest him.

623 If thou wouldest play, or wrestle well, thou shouldest do it with those that do it better than thou.

624 Be sober and chaste among young Folk, that they may learn of thee; and among old, that thou may'st learn of them.

625 Thou must be content to hear what thou wouldest not, whenever thou doest what thou shouldest not.

626 Let it be thy constant Persuasion, that there is no Evil, but hath something of Good lying under its Bark.

627 Tell nothing to him that thou thinkest will not believe thee; for he will think ill of thee, and despise thee.

628 Avoid customary Chafing; in time 'twill become Nature, and render thee despicable, and make thy Life uncomfortable.

629 Ask nothing of him whom thou believest will not grant; 'twill make him hate thee, and can do thee no good.

767 Thou shouldest do nothing in Passion: but then thou must beware that thou fallest not into Serpentine Slinefs, or roguish Craft, which is worse.

768 Speak little, and keep up Gravity; and then the most strict Observer shall not discover thee, and thy greatest Maligner shall get no Advantage against thee.

769 To common Friends and Acquaintance be civil, kind, just, and constant: but yet lay not thy self open to them, nor depend much upon them.

770 In thy Choice of a Wife, it's desirable that she be neither very rich, nor very poor; but yet with some Fortune: for she is not to buy thee, nor thou her.

771 Speak not spitefully against him that doth not befriend thee: he may change towards thee, and be a Friend: and then thou wilt repent of it.

772 Shut thy Ears equally against Flatterers, who excessively commend thee; and Detractors, who basely revile others.

773 Deny not that to others, which haply thou wilt be obliged in thy turn to ask of them. And if thou beest wise, ask not that which thou hast denied.

774 Think how many times thou hast been mistaken in thy own Judgment; and learn by that Experience, not to be positive and obstinate.

775 Do all the good thou canst, while thou art in favour with Fortune; and thou wilt find the Effects of it in Time of Adversity.

776 Strive not with contentious Words. It's better to turn thy Eye from what disliketh thee; and leave every one to his own Opinion and Party.

777 Never affirm any thing to others positively, but what thou art very well assured of thy self; else thou art not safe.

778 When thou art entrusted with a Secret, religiously keep it: But take as few Trusts of that nature as thou canst.

779 If thou wouldest make a right Judgment of a Man, thou art chiefly to pry into his common Actions, and surprize him in his every Day Habit.

780 Imitate what is good wheresoever thou findest it, though among *Turks, Jews, Pagans, or Hereticks*: And abominate Evil, though in thy nearest Relation.

781 Seek not to please and gratify the Company, by saying or doing any thing that thou may'st have reason to repent of by thy self afterwards.

782 'Tis much safer for thee to reconcile an Enemy, than conquer him. Victory may deprive him of his Power for the present, but Reconciliation disarms his Will.

783 Associate with Men of good Judgment: for Judgment is found in Conversation. And we make another Man's Judgment ours, by frequenting his Company.

784 Seem not sensible of another Man's Suspicion, because that is to call up his Resentment; but rather cure that Suspicion by a sincere and civil Deportment.

785 Beware how thou keepest Company with choleric and quarrellsome Persons. They will either quarrel with thee, or engage thee in their Quarrels.

786 What thou wouldest do, if what thou hast done were to do again; be sure do as long as thou livest, upon the like Occasion.

787 Improve thy own Company by thy self so well, that thou may'st be fitting and worthy, at least, to be trusted in the open World.

788 Beware of biting Jest: the more Truth they carry with them, the greater Wounds they give, the greater Smarts they cause, and the greater Scars they leave behind them.

789 Take heed of being high-minded. Endeavour to be content with any State. Thou art high enough, if thou canst stand upright.

790 Avoid all free Discourse concerning Praise or Dispraise of Persons, especially of great ones: It's a dangerous thing at Meetings of mixed Company.

791 Let this Consideration moderate thy Desires, That all worldly Profit or Pleasure is attended by a like measure of Anxiety and Wearisomness.

792 Send not to Market for Troubles. Providence hath housed under all Roofs a sufficient Proportion of Calamities and Sorrows.

793 Thou hadst need take very great heed of all those Actions and Words, which are likely to make others jealous, especially such as are more powerful than thou.

794 Make not thy self Judge and Arbitrator of every Man's Business and Management, unless thou hast a mind to draw upon thee an universal Hatred.

795 Despise not Counsel. A Man is never nearer to Ruin, than when he trusts too much to his own Wisdom. Temerity often blasts the fairest Designs.

796 In Crosses, universally let these be thy Rules: Make thy self none: avoid some: bear the rest: sweeten all: and make good use of all.

797 Seek not the Favour of the Multitude: It's seldom got by honest and lawful Means. But
seek

seek the Testimony of few ; and number not Voices, but weigh them.

798 Lift not thy self into the Number of those, who pretend to be God's Privy-Counsellors; and presume not to descant on things hidden, and out of thy reach.

799 If it lie in thy power, chuse thy Course of Life, rather by thy own Temper and Inclination, than by common Accident, or Advice of Friends.

800 If thou beest of a complying, easy Temper, be not hasty or lavish of thy Promises: for the Performance may be troublesome, or disadvantageous to thee.

801 Contend not with great ones; but quickly yield, whatever be the Provocation. For, right or wrong, they will certainly worst thee at last.

802 Believe not every one thou conversest with to be as honest as thy self, upon a friendly complaisant Address: for the World is a great Cheat.

803 Be cautious of undertaking greater Designs than are suitable to thy Condition and Power. If thou shouldest miscarry, thou'lt be condemned.

804 Be not extravagantly high in Expression of thy Commendations of Men thou likest: It may make the Hearers Stomachs rise.

805 With all imaginable Application of Mind, and Resignation, say, Not my Will, but God's Will be done: and then go, and be as happy as thou pleasest.

806 Do not affect to change thy Calling; for the same Discontent which made thee uneasy in this State, will still haunt thee in thy new Condition.

807 Beware of discovering (among grave Men especially) any Affectation of being pert or witty. They will think thy Stock consists all of Trifles, and Fools Bawbles.

808 If thou wouldest have thy Children become Men of Understanding betimes; thy way will be, to make them converse with Men, and not with Children.

809 If thou wouldest not have thy Credulity abused, thou hast scarce a securer Way, than to let thy Belief run quite contrary to Reports for a while.

810 Let the Faults of others excite thy Pity towards them; thy Caution as to thy self; and thy Thankfulness to God, if he hath hitherto preserved thee from the like.

811 Use great Caution how thou reflectest upon any Man's Religion, Reputation or Infirmity: 'tis enormously disobliging, uncivil and unchristian.

812 Press not a Man vehemently to conceal what thou hast imparted to him: it implies thou repentest the doing of it, and distrusteth his Prudence or Honesty.

813 Neglect not thy Debts: if thou dost, thou art undone to the World; and e're long thou must not expect to eat, drink, or sleep in Peace.

814 Follow the Judgment of the Wise, and the Customs of the Vulgar. Keep thy Thought to thy self, and allow the People thy Outsides.

815 As thou employest not other Mens Passions in matters of Hate or Love; so use not other Mens Apprehensions, in judging of the Truth of Things for thee.

816 If Faults be but small, and tend to no great Ill; thou wert better not see them at all, than seeing them, let them escape without Remark.

817 Esteem not the Gifts of Fortune for their specious Shew, for that were to admire them: but for their Use; and this is to govern and enjoy them.

818 Make an even Account with Heaven by Repentance, at the end of every Day; so shalt thou have but one Day to repent of, before thy Death.

819 Tell not thy Opinion before required; 'twill look as though thou upbraideft others Ignorance, and overvalueft thy own Sufficiency.

820 See thou doft Injury to no Man: for by fo doing thou reacheft others to do fo to thee. And thou canft not then complain of it neither.

821 Borrow before thou haft need, fo shalt thou try thy Friend: And pay before the time thou promisedft, fo wilt thou keep him.

822 So long as thou art ignorant, be not affhamed to ask Questions. Ignorance is a shameful Infirmary; and when justified, is the chiefeft of Follies.

823 Consider not fo much what thou haft, as what others want. What thou haft, take care thou lofe not: What thou haft not, take care thou covet not.

824 If thou haft finned to Day, defer not thy Repentance till to Morrow. He that hath promised Pardon to thy Repentance, hath not promised Life till thou repentest.

825 Suppose every Man honest, till thou haft to do with him: But be as cautious in dealing with him, as if he were a Knave.

826 Hold the Reigns of thy Passions and Affections; and then outward Occasions may exercise thy Virtues; but shall not injure them.

827 If thou beest fo exceptionous and pettish, as to question every Word thou hearest spoken of thee; thou shalt have few Friends, little Wit, and much Trouble.

828 Endeavour to take more Pleasure in knowing thy self honest, than in knowing that all the World approves thee so: For Virtue is built upon her self.

829 Serve God in thy Youth, whilst thou hast Spirit and Abilities: Why should he take the Devil's Leavings, when thou art now worn out, and canst sin no more?

830 If thou wouldest keep an Acquaintance, and yet not admit him into close Friendship; do him good Offices, and keep thy Secrets from him.

831 Be affable so as to be sure to retain thy State, and Place, and due Respect: Otherwise it is not Humility, but Baseness; and will bring on thee Contempt.

832 Avoid Affectation: And as for outward Gesture, and common Decorum; if thine be not deformed, change them not, for they fit thee best.

833 Endeavour to have as little to do with thy Affections and Passions as thou canst. And labour to thy Power to make thy Body content to go of thy Soul's Errands.

834 Never minister Advice in the time of Fruition of what thou meanest to inveigh against; but then when the Smart of the Error joineth with thee in Persuasion.

835 Let others act as they please; but do thou always act according to the Dictates of thy own Judgment, and take heed of being self-condemned.

836 When thou passest by an Affront or Injury, let it not seem by the way of Timorousness or Carelessness; for that's the ready way to invite more.

837 Bestow not Benefits without Distinction, yet without Difficulty. Thou may'st make every Kindness double by timely and freely conferring of it.

838 Though

838 Though thou art not to let the Sun set on thy Anger, yet thou art not to trust a deceiving treacherous Enemy next Morning.

839 Talk not of things thou hast in Difference with others; for perhaps some of the Company may not be of thy Side, when they hear it.

840 Depute not another to do that Business which thou thy self canst do well enough: For he that hath a Mouth of his own, must not say to another, Blow.

841 When thou prayest for Spiritual Grace, let thy Prayer be absolute: when for temporal Blessings, add a Clause of God's Pleasure.

842 Think not to stop every one's Mouth: only take heed to content the Good; and then never care what the Evil think, or say of thee.

843 If thy Life be Sedentary, let thy Recreation be more tending to the Exercise of thy Body. If active, more to the refreshing of thy Mind.

844 If the Wicked flourish, and thou suffer, be not discouraged. They are fatted for Destruction: thou art dieted for Health.

845 If thou desirest the Love of God and Man, be humble; for the proud Heart, as it loves none but itself, so it is beloved of none but itself.

846 At the Entrance into thy Estate, keep safe and low: thou may'st arise with Honour, thou canst not decline without Shame.

847 Alway endeavour to learn something from the Information of those thou conversest with; and to put thy Company upon those Subjects they are best able to speak of.

848 Think the good Offices thou receivest are but lent; and thou art bound to repay them with others, when Opportunity presents itself and makes thee able.

849 Never compare thy Condition with those above thee: but to secure thy Content, look upon those Thousands with whom thou wouldest not, for any Interest, change thy Fortune and Condition.

850 Make not other Men (and those not the wisest neither) the Judges of thy Felicity; so as to think thy self happy or miserable, as they please to esteem thee.

851 This is a wise Rule, but seldom studied enough and observed: To spend where Discretion bids thee spend, and spare where Discretion bids thee spare.

852 Pretend not thou to scorn the Pomp of the World before thou knowest it, lest it proceed rather from Moroseness and ill Manners, than from true Magnanimity.

853 Be content to be known by Leisure, and by degrees; and so the Esteem that shall be conceived of thee will be better grounded, and more lasting.

854 In the first place, learn things necessary; and if thou then hast any time to spare, thou may'st apply it to Pleasantries and Superfluities.

855 If thou knowest certainly that a Man hath betrayed, or even failed his Friend that trusted him, I charge thee never to trust that Man.

856 Secure thy self from doing nothing, and then from doing ill; the one being so close an Attendant on the other, that 'tis scarce possible to sever them.

857 Speak not more than thy Share in Conversation; for then thou wilt deserve not to be heard; because thou requirest a Civility which thou wilt not grant.

858 Thou

858 Thou shalt succeed better by cultivating that which is indifferent in thy self, than by imitating that which is excellent in others.

859 Be not affronted at a Jest. If one throw never so much Salt at thee, thou wilt receive no harm, unless thou beest raw and ulcerous.

860 Cease not to follow the bravest Examples: And when thou canst not attain to be Master of all thy Desires, yet continue still thy Desire.

861 It will be a great Help to keep thee from Anger, if thou thoughtfully and seriously remembrest, that God looketh now full upon thee at this very instant.

862 In Correction be not angry: for he that punisheth in his Rage shall never keep that Mean which is between too much, and too little; and shall vex when the Fit is over.

863 Never despise any Man. Look upon thy Superiors as thy Fathers, upon thy Equals as Brothers, and Inferiors as thy Children.

864 Humble not thy self before those who do not matter it: Neither follow those from whom thou canst expect nothing.

865 Carry thy self between two Enemies, so as they may have no Cause to complain of thee, or blame thee, if ever they should happen to be Friends again.

866 Chuse nothing for thy self, nor prescribe to Providence; but do thy Duty, and then expect quietly what God will do. This is the only way to be easy and safe.

867 Petition not for a long Life, but for a good and an happy one. For Length of Days oft-times prolongs the Evil, and augments the Guilt.

868 Never oppose, nor contradict a generally received Doctrine, when there

quences attending it, though thou beest sure and satisfy'd it is a Mistake.

869 Have an Eye upon, and be ever distrustful of a fearful and cowardly Person. For he that wants Courage will be apt to piece it up with Artifice and Treachery.

870 If ever thou shouldest grow hot and eager in the Pursuit of Riches, thou wilt do well to consider how they will appear to thee in a dying Hour.

871 Content not thy self with an outward good Name, when thy Conscience shall inwardly tell thee it's undeserved, and therefore none of thine.

872 If many conspire against thee, divide them amongst themselves, as *Paul* did. This will confound the Language of Conspiracy.

873 Make no great Flourish, when thou hast nothing to shew for it. If thou raisest an Expectation, and canst not support it, 'twill spit in thy Face.

874 In Conversation use some, but not too much Ceremony: it teaches others to be courteous too. Demeanors are commonly paid back in their own Coin.

875 It's a Policy to shed a pleasant Sowness into some of thy Actions, and to become an ingenious and friendly Tormentor.

876 Regard not too much Mens Thoughts of thy Actions if they be good; for their Cogitations are not thy Works: Only do thou govern thy self, and be constant.

877 Let not any Passion drive thee to Cruelty. Believe me, Whoever acts Cruelty, his Heart is at that time Hell, and the Devil is in it.

878 Pray for thy Enemy; for if thou beest a good Man thy self, thou canst not but rejoice to see thy worst Enemy become a good Man to.

879 In the Morning, think what Difficulties and what Temptations thou art like to meet with in the Day, and fortify thy self particularly against them.

880 Think how many excellent Persons in all Ages have suffered as great, and greater Calamities than this, which now tempts thee to Impatience.

881 Think whether ever any Man by sinning against God, did gain somewhat that is better than Heaven, or that is worth going to Hell for.

882 It's necessary that thou shouldest know Men well before thou repeatest their Disgraces.

883 Never assent merely to please others in matters of Moment; for it's not only Flattery, but often Falshy; and discovers a Mind liable to be servile and base.

884 If thou hast a mind to get Esteem in Company, have the Art to edge about, till thou canst get into a Subject thou hast studied, and art Master of.

885 Sigh not, but laugh at the World; and where thy Prudence cannot avail thee, let thy Contempt and Scorn despise its Malice and Mistakes.

886 Live so as to have no Cause of blushing in private. If thou standest in awe of thy self, thou wilt have no need of *Seneca's* imaginary Overseer.

887 Since Life is a Game at Tables, if the Fore-game be not to thy Wish, neither whine nor curse, but rouse thy Care to an After-game.

888 In Matters of Ceremony, be neither sparing nor prodigal: If thou usest too few, thou'lt pass for uncivil; if too many, foppish.

889 Conceive that another Man's Intentions (however covered) are most part for his own Ends, though he pretend wholly thy Interest and Service.

890 Take no part with People that thou knowest addicted to the dispraise of others. Thou knowest not but thou may'st have thy turn amongst them.

891 In Youth and firm Manhood be diligent and painful; and then there will not be left much to be done when thou art old, and unfit for Labour.

892 If thou art not in Fault thy self, and hast not contributed to thy Misfortune, comfort thy self, Thou art not the first honest Man that hath been ruined.

893 Let thy Elogiums in Converse be always within the Circumference of Reason, that those thou praigest may be persuaded thou knowest what thou sayest.

894 When thou writest, thou shouldest diversify thy Discourse with Variety of Expressions; because the same Images all along would tire the Mind of a Reader.

895 Ever aim at the pleasing of a few; and be content to let the rest run astray with *Turks* and *Infidels*, who make the greater Number of Mankind.

896 If thou wouldest draw others to thy Humour, be often near and familiar in Discourse; so shalt thou by degrees infuse thy Affections and Passions into them.

897 Thou mayst enquire out, and inform thy self of any Man; 1. By his Servants and Workmen. 2. Espials. 3. His own Actions. 4. Common Report. 5. Familiars and Counsellors.

898 If thou ever hast a thorough Fall-out with a Servant, never think of a thorough Reconciliation again: the only way is to part.

899 Be courteous to every Man, but intimately acquainted only with good Men: So mayst thou shun the Hatred of the one, and enjoy the other.

900 It's not amiss sometimes to think of the worst of Evils before-hand; but to this Intent only, to endeavour to prevent, or bear, or despise them, but not to fear them.

901 Be discreet and patient: If thou canst not bear it to live among Fools and Knaves, thou must seek for another kind of World than this.

902 Praise no Man too liberally before his Face, nor censure him too severely behind his Back: The one favours of Flattery, the other of Malice; and both are reprehensible.

903 If thou meanest to gain Time and much Leisure, be not curious to know what thy Neighbour hath said or done, or hath attempted; but only what thou dost thy self or hast to do.

904 When thou goest forth upon Business, consider with thy self what thou hast to do; and when thou returnest, examine what thou hast done.

905 Of all things, endeavour to settle Peace in thy own Breast. If thou canst not find Tranquillity within thy self, 'twill be to no purpose to seek it elsewhere.

906 Pay not before thy Work be done; if thou dost, 'twill never be well done; and thou'lt have but a Pennyworth for Two-pence.

907 Tell not a Man in Misery, he may e'ne thank himself for what he suffers: for that would be inhumanly to insult him, and aggravate his Pain.

908 Be willing to hear others ; and afterwards, upon due Deliberation, do what thou thy self shalt think rational, and most convenient.

909 Let thy Gifts be according to thy Ability : if they be too great, thou'lt be thought a vain Prodigal : and again, if they be too mean, a poor-spirited Niggard.

910 Contradict not others out of Pride, either to shew thy own Superiority of Understanding, or to make it thought thou needest not their Instruction.

911 Christian Religion bids thee forgive Enemies ; but Christian Prudence bids thee have a care how thou trustest them.

912 If thy Affairs be well enough, seek not a Wife that will charge thy Estate with too great a Jointure : it will perhaps cramp thee all thy Life ; and it frequently ruins Posterity.

913 Wouldest thou spare thy self a great deal of Trouble and Pains-taking ? Regulate thy Concupiscence, and have no violent Inclination for any thing whatsoever.

914 Let not all thy Sentiments pour out at once, but come easily dropping : then they'll go the farther, and be better understood, and will continually keep up an agreeable Expectation.

915 Speak not commonly ill of any Sect, Party, Person or Action : but if ever thou dost, let it manifestly appear that it is wrung from thee merely by Truth, and not Malice, nor Pride, nor Envy.

916 In Conversation it's better to admire, or be pleased with, or at least not to dislike what others say, than to endeavour to make them admire thee. No body loves to be out-done.

917 Keep always such a Stock of ready Money by thee, as may answer all thy daily Occasions.

This

908 Be willing to hear others ; and afterwards, upon due Deliberation, do what thou thy self shalt think rational, and most convenient.

909 Let thy Gifts be according to thy Ability : if they be too great, thou'lt be thought a vain Prodigal : and again, if they be too mean, a poor-spirited Niggard.

910 Contradict not others out of Pride, either to shew thy own Superiority of Understanding, or to make it thought thou needest not their Instruction.

911 Christian Religion bids thee forgive Enemies ; but Christian Prudence bids thee have a care how thou trustest them.

912 If thy Affairs be well enough, seek not a Wife that will charge thy Estate with too great a Jointure : it will perhaps cramp thee all thy Life ; and it frequently ruins Posterity.

913 Wouldest thou spare thy self a great deal of Trouble and Pains-taking ? Regulate thy Concupiscence, and have no violent Inclination for any thing whatsoever.

914 Let not all thy Sentiments pour out at once, but come easily dropping : then they'll go the farther, and be better understood, and will continually keep up an agreeable Expectation.

915 Speak not commonly ill of any Sect, Party, Person or Action : but if ever thou dost, let it manifestly appear that it is wrung from thee merely by Truth, and not Malice, nor Pride, nor Envy.

916 In Conversation it's better to admire, or be pleased with, or at least not to dislike what others say, than to endeavour to make them admire thee. No body loves to be out-done.

917 Keep always such a Stock of ready Money by thee, as may answer all thy daily Occasions.

This

This very thing will go a great way towards making Life easy.

918 I can shew thee a Man whom thou must not imitate. He hath always an hundred things begun, and finisheth not one: So he never does any thing, though he be everlastingly busy.

919 If thou buyest fine Books only to set up in thy Closet, and never readeest them; thou'lt be like a Man that getteth in nice Provisions, and never eats of them.

920 If thou receivest as a private Man, and spendest as a Prince; thou art like a Pool, whose Waste lets more out than its Spring supplies; which must needs be exhausted.

921 Let it not be thy Sport to make a modest Man blush; perhaps some in the Company may privately disapprove of thy insulting an harmless Man, and may take his part.

922 Scoff not at any for his bodily Deformity: God who made him so, could have made thee worse. The impudentest Devil of them all doth not mock at God's Workmanship.

923 Take heed thou make no Comparisons. If any happen to be, praised for some Virtue, or brave Act, praise not another for the same in his Presence. People love not to be over-match'd.

924 Be not long and tedious in thy Speech; and fill not thy Narrations with small Circumstances, that are of no Importance: An everlasting Impertinent makes miserable Musick.

925 Resent not every Word or Action, which may (perhaps rationally) be interpreted Disesteem or Undervaluing. An exceptionous, peevish Fellow were best live alone.

926 In talking, hold not thy Mouth so near another's Face, as to bedew him with thy Breath; for

all Mens Breath is offensive to others, and some Mens abominable.

927 Imagine not that a Servant will quit his own Interest to advance thy Profit. But if thou usest him kindly, and not imperiously, he may perhaps come to obey with chearfulness, and at length make thy Interest his own.

928 Speak not thy Words precisely according to true Spelling, but as others commonly pronounce. Say not *London*, but *Lunnon*: Not Sugar, but Shuger: Not Half, but Hafe.

929 Accommodate thy self as much as thou canst, and prudentially mayst, to the Humours, Pleasures and Desires of thy Friends thou keepest company with, and all thou hast business with. This will be a way for thee to live well with all Men.

930 Avoid all Affectation and Singularity. What is according to Nature is best, and what is contrary to it is always distastful. Nothing is graceful that is not our own.

931 If one desire and beg any thing of you, be not tedious in giving him his Answer. A Man is but half disappointed, when he has a quick and peremptory Denial.

932 When thou art in the Company of Men that understand the Matter better than thy self, it's as much more advisable to hear than to speak, as 'tis better to reap than to sow.

933 Seldom speak in Superlatives or express Admiration; for thereby thou tellest the Company it's above thy Pitch, and perhaps they may secretly despise thee for it.

934 Hold not Conference, Debate, or Reasoning with any Lust; 'tis but a Preparatory for thy Admission of it. The way is at the very first flatly to deny it.

935 Let

935 Let no Service done thee pass unrewarded, at least by good Looks and Words; which may beget an Expectation of real Benefits, when time shall serve.

936 When thou art with Superiors, or with proud conceited Persons that would fain be thought so, endeavour not to shew thou hast more Understanding and Abilities than they.

937 At all Houses where-ever thou goest, take care to leave the Servants pleased; especially if thou meanest ever to come there again. For their Tongues are generally loose hung.

938 Let thy Carriage be friendly, but not foolishly free: An unwary Openness causeth Contempt, but a little Reservedness Respect; and handsome Courtesy, Kindness.

939 Make it thy chief Design, and thy great Business, not to be Rich and Great: but so to live in this World, as that thou mayst reasonably believe thou hast God for thy Friend.

940 Be well advised whom thou entrest into Friendship with. Cowardise will betray it, Covetousness will starve it, Folly will lose it, Passion is apt to ruffle, and Pride will abuse and neglect it.

941 Establish not thy Discourse by Authority, Huffing, or laying of Wagers. No Man loves to be topped upon, but will judge thy Passion is high, because thy Reason is low.

942 Be not inconsiderately eager of getting thy self out of a Scrape, cost what it will: this may easily hamper thee worse. The Fish by struggling in the Net entangles its self the more.

943 Life is short; but comfort thou thy self with this, The fewer thy Days are in number, the fewer shall be thy Troubles, and the sooner shalt thou arrive at Happiness.

944 In the committing of Evil, fear not Man so much as thy own self. Another is but one Witness against thee; thou art a Thousand. Another thou mayst avoid; but thy self thou canst not.

945 If thou intendest to deny a Request, take time to do it in: for commonly, when the first Heat of Desire is over, the Rigor of a Denial is taken with Indifference.

946 Recover in thy ripe Years what thou hast lost in thy Youth. And if thou hast gone astray, take now good Advice, and a right Path, and walk in it to the End of thy Days.

947 Do not say any longer that thou canst not be good. He never took the Business seriously into his Thoughts, he never gave all Diligence, who speaks that wicked Word.

948 Never trust a malicious Man, upon the Account that thou hast done him good Offices: For thou hast but fed a Dragon that will devour thee, if ever thou comest within his reach.

949 Be not troubled at any thing: but remember that thou art a Part of the Universe; and that nothing can betide thee, which is not for the Good of the Whole.

950 Exercise thy self in Expectation of Evils: so while the Mind pleaseth itself in thinking I am not thus yet, it prepareth itself against it may be so.

951 If thou art of a grateful Temper, have a care how thou acceptest of unnecessary Favours; for Requital may be difficult, and the Thoughts of it are afflicting.

952 Be not too free and open in Conversation; however pleasant thou mayst seem to Company, perhaps they may condemn thee, yea, and mischief thee too afterwards.

953 Look not before thee, behind thee, and on every side, when thou speakest; nor be in so great Fear to be taken in thy Words, that thou darest not tell what o' Clock 'tis, if one ask thee.

954 Beware of being too much obliged by great Men. They will be apt to impose Hardships upon thee. It may prove such a Slavery, as thou canst not easily get out of.

955 If thou carelessly or wilfully disappointest another, thou must do him damage. But at the same time thou hurtest thy self more: for thou sellest thy Credit to redeem thy Uneasiness.

956 If thou art a Favourite to a great Man, aim not to have his Ear solely to thy self: for his Slips shall be sure to be imputed to thee; and what he doth well, to himself.

957 Keep thy Distance to Superiors in such a manner, as to be rather beloved than slighted: and seem to walk rather humbly than sneakingly with them.

958 Endeavour not to make mighty Appearances, and seem better, greater, or wiser than thou really art; lest thou be examined, and stripp'd, and render'd less than thou shouldest be.

959 Know the Secrets of thy Estate; how much thou art able, and how much thou oughtest to spend. But live not at the utmost; save something to pay for Misfortunes.

960 Provide against the Beginnings of Evils: for those Disorders which are at first but little, gather Strength in Tract of Time, and grow unmanageable.

961 Speak not ill of any: If thou doest it in his Absence, it's the Property of a base Coward to stab a Man behind his Back: If to his Face, 'tis adding Affront to the Scandal.

962 It's more prudent to pass by trivial Offences, than to quarrel for them. By the last perhaps thou wilt not be even with thy Adversary; but by the first thou art above him.

963 All that thou canst do is, To undertake with Probability, attempt with Prudence, pursue with Diligence, and support intervening Accidents with Hope and Patience.

964 If at any time thou shalt be over-much pressed to do any thing hastily, be careful. Fraud and Deceit are always in haste: Diffidence is the Right Eye of Prudence.

965 Dare not to enrich thy self by any dishonest or fordid Means; for in so doing thou distrustest Providence, becomest an Atheist, and puttest thy self out of God's Protection.

966 Never do that in Prosperity, or in a jolly Hour, which thou mayst be likely to repent of in Adversity, or when the light Humour is over. Evermore think of what is to come.

967 There is a Time when thou mayst say nothing, and a Time when thou mayst say something. But there never will be a Time when thou shouldst say all things.

968 Accustom thy Palate to what is most usual, and easiest to be got. He that hangs after Rarities must often feed displeased, and sometimes lie at the Mercy of a dear Market.

969 What thou canst not comprehend of divine Mysteries, believe; and what thou canst believe, admire. The best way to see divine Light, is to put out thy own Candle.

970 Allow an old Man to like his own former Times better than the present; because those things are to him Follies and Troubles now, that were Wisdom and Pleasure then.

971 Affect and desire nothing so passionately, that thou must be miserable without it: But fore-think what may come hereafter; and spare Fortune thy Thanks and Curses.

972 Pursue not a Victory too far. He hath conquered well, that hath made his Enemy fly: Thou mayst beat him to a desperate Resistance, which may ruin thee.

973 Keep about thee no morose, proud Servants, but such as are of a good Aspect and civil Demeanour: They will be a Credit to thee, and will keep off rude Persons.

974 If thou sittest by any at Tables, Cards, or any Game; neither advise, nor blame, nor take part: if thou do'st, thou wilt look pragmatical, and the Party that loseth will be disgusted.

975 When thou speakest of thy self, (which thou shouldest seldom do) it must be with Caution and Modesty; it being no less faulty in a Man always to blame himself, than to boast.

976 Get the Command of thy own Time, and the happy Liberty of thinking freely; and then thou shalt enjoy a more valuable Empire than *Anthony* fought for, or *Cæsar* enjoyed.

977 Be not too presumptuously sure in any Business: For things of this World depend upon such a Train of unseen Chances, that if it were in Man's Hands to set the Tables, yet is he not certain to win the Game.

978 Learn the Art of entertaining thy self alone, without being weary or melancholy; and then thou shalt not be much put to it for want of Recreation and Company.

979 Let the Society thou frequentest be like a Company of Bees gathered together to make Honey; and not of Wasps, which do nothing but hum, devour, and sting.

980 Suffer

980 Suffer not thy self to be imposed upon by the Air, and sensible Impression of Men: but retire within thy self, and hearken to the Voice of thy inward, plain, and distinct Reason.

981 If thou avoidest Society too much, thou wilt be thought either poor-spirited or proud, or fantastick, or surly, or melancholy, or else a brute Beast; for all those fly the Company of Men.

982 Consider what Opinion other Men have of thee; and in what Matter they will willingly hear thee, and give Credit to thee; and in no wise meddle with any other Matter in their Company.

983 Be not angry with thy Servant too long, lest he think thee ill-natur'd; nor too soon, lest he conceive thee pettish; nor too often, lest he count thee humourfome.

984 If thou wouldest converse profitably, thou must endeavour to be amongst those, that either may be made better, or else may make thee better.

985 If any speak ill of thee, flee home to thy own Conscience, and examine thy Heart: If thou beest guilty, 'tis a just Correction; if not guilty, 'tis a fair Instruction.

986 If thou expectest Death as a Friend, prepare to entertain it; if as an Enemy, prepare to overcome it. Death hath no Advantage, but where it comes a Stranger.

987 If thou wouldest study to Advantage, keep a peaceful Soul within a temperate Body. Fulness of Humours, and Turbulency of Spirits, distract the Thoughts, and disable Judgment.

988 In all thy Actions, remember God sees thee; and in all his Dealings with thee, labour to see him. That will make thee fear him; this will make thee love him.

989 Poetry is a sweet and pleasant Honey. I advise thee only to taste it with the Tip of thy Finger, and not to live upon it: if thou do'st, it will disorder thy Head, and give thee dangerous Vertigo's.

990 I would not have thee study merely for Study's sake: No, infinite Thinking, that designs no other Advantage but thy own private Satisfaction, is but a sort of ingenious Idleness.

991 Learn in Prosperity to be silent, and not transported: In Adversity to be patient, and not dejected: In neither to be much altered: In both to be philosophically affected.

992 Let nothing in this World tempt thee to wrong thy Conscience: So wilt thou keep peace at home; which will be a sweet Refuge to thee in a Day of Trouble.

993 Engage not willingly in such a Course of Life, as Nature hath made thee unfit for. Nothing can be more miserable, and more inconsistent with Tranquillity than that: It's swimming against the Stream.

994 Though the World be wicked, yet persevere thou in Well-doing, even among, and to wicked Men. 'Twas the greatest Commendation of *Lot*, that he could lead a good Life even in *Sodom*.

995 Whenever thou designest any thing, first take a Measure of thy self, and compare thy Force with thy Undertaking: For it is shameful, and vexes a Man, not to go through with his Work.

996 Deny thy self lesser Matters; that so when the greater come, they may not have the Disadvantage of Uncouthness and perfect Strangeness to enhance their Difficulty.

997 To divert at any time a troublesome Fancy, 'tis but to run to thy Books: they presently fix thee to them, and drive the other out of thy Thoughts. They always receive thee with the same Kindness.

998 Make not War upon the Hypocrites and Flatterers; thou wilt have too many Enemies to encounter; and mayst be more assured of their Hatred, than of their Amendment.

999 Let the Exercise of thy Wits be always proper for thy Age, and never too much above it: And so by Practice and Use in lighter Arguments, they will grow up at last to excel in the most weighty.

1000 In thy Judgment and Esteem of Men, constantly prefer the good Temper of their Minds, and Honesty of their Actions, above all the Excellencies of their Eloquence or Knowledge.

1001 Haunt not too much thy Friend's House, for fear he wax weary of thy often coming: Neither be too long absent, for that may cause Suspicion that thou art grown cool, which may turn to a Strangeness, and by degrees to a Dislike.

1002 With the Ireful, it's not best to be importunate to crave Pardon, nor to labour in shewing them their Mistake; but to request that Revenge may be deferred.

1003 If thou desirest Ease, in the first place take care of the Ease of thy Mind; for that will make all other Sufferings easy: But nothing can support a Man whose Mind is wounded.

1004 Be not over troublesome, and over pressing, to inform thy self of such things as thou dost not know; for it may prejudice the Opinion Men have of thy Parts and Intelligence.

1005 If

1005 If thou shouldest chance to quarrel, do not say all the Evil thou knowest of him thou art fallen out with ; but do it in such a manner as to leave room for an Accommodation.

1006 When any one is ill spoken of for some bad Actions laid to his Charge ; if it be as probable he hath not done it, as that he hath, then Charity obliges thee to believe the best.

1007 Let no Pleasure tempt thee, no Profit allure thee, no Ambition corrupt thee, no Example sway thee, no Persuasion move thee, to do any thing which thou knowest to be Evil.

1008 Alway retain an inflexible Honesty and Truth. When that comes to be known, 'twill give thee a Reputation in the World, and bring thee into Business and Employment : and that is the way to thrive.

1009 Recollect often what Thoughts, Purposes, Temper of Mind and Spirit were upon thee, when thy Afflictions were upon thee, or thy Deliverances freshly given to thee.

1010 Think with thy self, when a Temptation presseth ; would I commit this Crime, if the Firmness of my Health, and the Thread of my Life were to be broken off the next Hour ?

1011 Use thy self to this Thought : If I have but enough for my self and Family, I am Steward only for my self : If I have more, I am but a Steward of that Abundance for others.

1012 Make thy self thy great Study ; and learn to estimate and value thy self justly. He that knoweth not what is fit for one in his Circumstances, will never be able to maintain a due Esteem.

1013 'Tis not good to be always feigning ; 'tis sometimes dangerous. Thou wilt have much ado

to keep the Vizard always on. And if it be once pulled off, thou'lt look most despicably.

1014 If thou suspectest thy Adversary hath a Plot against thee, let thy first Care be to inject a Delay to it, till thou hast time to search into it, to disperse or defeat it more effectually.

1015 If thou inviteest any to thy House, shew thy self sweet and kind, and with a clear Face. It's a Sin against Hospitality, to open thy Doors and shut thy Countenance.

1016 If thou wouldest retain any in thy Company, deceive the Time with harmless Mirth and Entertainment; which may draw their Attention from being much awake to observe how late it is.

1017 If thou fallest upon Men, when their Thoughts are abroad in their Pleasures, they cannot come home to themselves soon enough to stand upon their Guard, and make Resistance.

1018 Be not too greedy and hasty in begging of Favours; for thou thus ravishest that, which would have come with consent at the Season intended. It's like the plucking off a Courtesy in the Bud before it be ripe.

1019 Be not too confident of the Service of such as have an Interest of their own going, as well as thine: they will, like the Hawk, eat the Fowl themselves, which they should take for their Master.

1020 In Expences, if thou beest fluent in one kind, be sparing in another. Consider what is best to lay thy Money out upon: And keep one hand shut, while the other is open.

1021 Suffer not thy self to be too much possessed by what thou hast. The faster thou art glewed to any thing, the more Pain thou wilt have when thou shalt be rent from it.

1022 If

1022 If thou canst not prevail for thy entire Request, ask less for the present, and importune a Grant by way of Experiment: When they find they may grant more, perhaps they will, *Dan. i. 12.*

1023 In great Deservings and Expectations of Reward, it's best not to seem assuming and arrogating: for then the Obligation ends in Ingratitude. He that rewards thee, looks for thy Thanks.

1024 Be not free with great ones, or People of grave Natures: Broaching of pleasant Humours at unseasonable Times, is like Fiddlers striking up where People are busy.

1025 To incline Men to communicate their Knowledge of their Art to thee, use a modest Insinuation, that thou art not quite ignorant; and take notice smoothly how eminent they are.

1026 When thou art calumniated, express neither Anger nor Revenge; but sit unconcerned, and stir nothing which may farther provoke, rather than appease the Slander.

1027 Fret not thy self, when thou seest the Reward of Wisdom distributed among Fools. It's the ordinary Way of the World to keep Folly at Helm, and Wit under Hatches.

1028 Keep a fair Correspondence, where thou canst fairly and safely, with the Wicked, as well as with the Good; because thou'lt sometimes stand in need of their Assistance.

1029 Rally not with Persons below thee, lest thou lose the Respect they owe thee, and the Company laugh at thee: but only with thy Equals, that so thou mayst not be confounded, if they return Raillery for Ribaldry.

1030 Be not eager and forward in counselling of others; for the ill success which frequently happens to good Advice will be laid to thy Charge; and seldom shalt thou be thanked for the Good.

1031 Take

1031 Take good heed, that Business and Care never get within thee: but whatever Constraint they may lay on thy Actions and outward Attendance, yet keep thy Mind always at its own Disposal.

1032 Study thy self to rectify thy own Temper, and where by Constitution thou art inclined to any Ill, there particularly take care to amend such Inclination, and to govern it by Rules of Virtue.

1033 Multiply not subordinate Actions too fast; nor go on too far in Business, till thou hast some small Success. So mayst thou take off thy Pen fairly, without harm to the Paper, without shedding a Blot upon thy Credit.

1034 When thou wouldest oblige one to keep Promise, 'twill be good to procure some Token of Remembrance. This at every Appearance renews the Importunity, and sollicit a fresh.

1035 In Business of Passions and Affections, be suspicious of thy self. Remember that in such Cases thou art open and soft to Advantages. These are the *Molles Aditus*.

1036 In the first Onset of a Request, one way is, first to sound them afar off artificially; the other, by unexpected coming on them; and some quick Question, which prevents Deliberation.

1037 When thou hast a Suit to any, pick out for it Times of Joy, Mirth, and Pleasure. He cannot put on Ill-nature, nor Severity enough to deny thee, provided thou interruptest not his Pleasures.

1038 Stand not always upon the nice Punctilio's and Points of State and Place; but remit, and submit, as Occasions vary and require. They that will not do thus, are too straitlaced for Business and Society.

1039 Be not over hasty in thy Designs. Great Designs require great Considerations; and they must have their time of maturing, or otherwise they will prove abortive.

1040 Do not think it impossible to be a wise Man, and to be respected as such an one, without looking lowre upon it. Wisdom makes Men serious, but not ill-natur'd.

1041 Give not up thy self to Pleasure and Ease; for if thou usest thy self thereto, thou shalt not be able to sustain the common Troubles of Life, and much less Adversity, if it happen.

1042 Give no Alms to a wicked Person, if thou thinkest such Alms will support his Vice; as if he will continue in Idleness, or if he will spend it in Drunkenness or Wantonness.

1043 Keep no more Servants than thou hast full Employment for. And if thou hast a good one, look upon him with no severer an Aspect, than thou wouldest on an humble poor Friend.

1044 Let thy Thoughts and thy self be such as thou wouldest not be afraid to have God know them: And thy Words to God, as thou needest not be ashamed Men should hear them.

1045 Marry not too Young, nor too Old; lest thou be fond in the one, and doat in the other, and repent. For he that repents him of his own Act, either is or was a Fool by Confession.

1046 Often think how near thou standest to another World; and what an Account thou must give there. And so live now, as will be most for thy Comfort at Death.

1047 If thou wouldest be easy and happy in thy Family, observe Discipline and Method. Every one should know their Duty; and there should be a Time and a Place for every thing.

1048 Accuse not others, to excuse thy self; for that is neither generous nor just. But let Sincerity and Ingenuity be thy Refuge, rather than ill Craft and Falshood.

1049 Be not confident and affirming in uncertain Matters; but report things modestly and temperately, according to the Degree of that Persuasion and Belief thou hast of it.

1050 Study that fine Art of being secret, and yet civil. He that sets up for Conversation, and is not Master of this, had need of a sufficient Stock of Confidence, else he must break.

1051 Speak with Contempt of no Man. Every one hath a tender Sense of Reputation. And every Man hath a Sting, which he may, if provoked too far, dart out at one time or other.

1052 If Passion seize thee, and thou canst not avoid it, see that it discharge itself without Prejudice to any other. This is a way to prevent much Vexation and Mischief.

1053 Often thou mayst put off People with conditional Promises, and fair Words: But a positive Promise thou oughtest never to make, but where thou meanest to perform it punctually.

1054 So order the Method and Course of thy Study and Business, that there shall never be any spare Time lying upon thy Hands; and then 'twill never seem to pass away too slowly and wearily.

1055 If thou suppressst Anger in thy self, thou conquerest with *Hercules* one of the Furies: But if thou tameest all thy Passions, thou ledest *Cerberus* in Chains.

1056 Make the Thoughts of Mortality familiar, and habituate thy self into a Capacity of dying. This will prevent the great Amazement which a Fit of Sickness might cause.

1057 Rather persuade thy self, than thy Friend, to keep thy own Counsel: For how wouldest thou have another keep that Secret, which concerns him not; when thou thy self canst not, whom it doth concern?

1058 Make no trial of thy Friends, so as to lose them: and yet try them sometimes: which thou mayst do, if not having need of them, thou feignest, and makest as though thou hadst need of them.

1059 Avoid the Company of those that are very Poor and Necessitous; very Proud, Scornful, Passionate; are great Disputers, Criticisers, Censorious; as also of Jesters, Jeerers, and Buffoons.

1060 Let thy Jest look not like the Issue of Labour and Study, as if they were squeezed from thy Brain; but be easy and acute, else not they, but thou wilt be the Object of Laughter.

1061 Try to be happy in this very present Moment; and put not off being so to a Time to come: as though that Time should be of another Make from this, which is already come, and is ours.

1062 Engross not all the Talk, though thou beest in never so jocund a Humour. The Goodwill and Favour of the Company is as well gotten by giving Ear courteously, as by speaking pleasantly.

1063 When thou makest Presents, let them be of such things as will last long; to the end they may be in some sort immortal, and may frequently refresh the Memory of the Receiver.

1064 Do all thou canst to put thy Affairs in order: Thy present Pains will be sufficiently paid with future Ease.

1065 It's an unhandsome, and an ill-bred thing, to talk too much to thy Guests of thy Extrane-

ment by way of either Boast or Excuse, either as to Dishes or Dressing.

1066 Thou wilt ever find those Friends firmest, that are purchased by thy Virtue: Those will continue steadfast, if thou fallest from thy Height. But if thou art without Desert, thou wilt be left without a Cause.

1067 To work a Man to thy Bent: 1. Know his Inclinations. 2. Observe his Ends. 3. Search out his Weakness. And so thou mayst either draw or drive him.

1068 Believe not that every one loves thee. This is a fond Conceit, which commonly young unexperienced People, and good Natures, are apt to take up: and it frequently brings them into the Briars.

1069 Never squander away the precious Time, when thou findest thy self fit for Study or Business. Oh! that is a Golden Hour: lose it not whatever happens in the way to catch it from thee.

1070 I love not to see a great Lump of Books lumbering about a Chamber or Study: It speaketh either a rambling unprofitable Reading, or a slovenly, lazy way of living.

1071 Be sure lose nothing that is worth keeping. This will make thy Store full in time. It was not much for his Credit, that boasted he had forgotten more than his Antagonist had read.

1072 Let the Care of one Business be committed but to one Person; for otherwise, besides Disagreement which may arise when Account is taken, every one's Answer is, That he thought others had done it.

1073 If thou desirest to be a plausible and very acceptable Companion, thou hast need comply with every one; and be always gay, chearful and
com-

complaisant, without any Humour of thy own, but borrowing that of the Company.

1074 In telling of pleasant Stories, avoid frequent saying, Quoth he, Said I, And so Sir, &c. Also fall not into tedious Repetitions, and impertinent Circumstances.

1075 In committing a Secret to another, thou shouldest imitate those, who in trying whether a new Vessel be leaky, first prove it with Water, before they trust it with Wine.

1076 If ever thou hast occasion to borrow, or take upon trust, make it thy great Care to restore and pay well; and then thou'lt not diminish thy Estate or Reputation.

1077 Have not too low Thoughts of thy self. The Confidence a Man hath of his being pleasant in his Demeanor, is a Means whereby he infallibly cometh to be such.

1078 Thou mayst learn as much by others Faults, as by their Instructions. The Examples of Imperfections are in a manner as useful towards the making a Man perfect, as those of Wisdom and Perfection.

1079 Above all things in the World, put not People into thorough Frights. Some have never recovered it as long as they lived. He's an exceeding ill Man, that makes no difference between Mirth and Mischief.

1080 Never maintain an Argument with vain Drolls and Buffoons, who make thy Seriousness their Sport: and if they can but compass it to make the Company laugh, the whole Current will run against thee.

1081 At Table, thou art not to observe what, and how others eat; nor art thou to dispraise or praise immoderately the Mear, or smell to it. If

thou suspectest it, let it alone, and offend not others.

1082 Beware of fullen Silence in Company, and discontented Looks; thy Eye turning to all, while thy Face standeth still. 'Twill be thought thou dislikest them all, and censurest what every one speaks or does.

1083 When thou art threatned with some unwelcome Accident of Life, lose not time in examining how heavy the Blow will be; but rather think of the Means to avoid it, or else prepare thy self to receive it.

1084 Brag not of having obliged thy Friend: 'tis an Injury to him, if thou dost but speak of it. Leave it to him to celebrate thy Generosity. Thou canst not wish for a more remarkable Testimony of his Gratitude.

1085 Set not thy Heart upon corporeal Pleasure; for the Desire of it is full of Anxiety, the Pursuit of it tormenteth with Doubt and Fear, the Satiety of it is Repentance, and Loathing is its certain Consequence.

1086 Procure with all Diligence, that in every Place and Action thou mayst be inwardly free, and Master of thy self; and that all things may be under thee, that thou mayst be Lord of thy Actions.

1087 Learn this from me, and assure thy self, the best way for every one is, not to be crafty and over-reaching, but plain and sincere; and that it's very possible to be so, and yet remain wise and prudent in thy Affairs.

1088 When thou art afraid thy Offers or Petitions will hardly be accepted or granted, the best way will be to propose it by Parcels, that one Piece may be digested before the other be offered.

1089 If thou art a Master, command according to Reason and Sweetness; not imperiously, or with such opprobrious Language, as may discontent and chase away a Servant.

• 1090 Take heed how thou offendest Men raised from low Condition. They commonly retain base Spirits; are ever jealous of Affronts and Contempt; and will most easily come to hate and mischief thee.

1091 If what thou reportest be not believed, do not swear it, nor grow hot, nor use any Imprecations upon thy self, nor lay Wagers, nor conceive thy self engaged to defend it, or that he that believes thee not, affronts thee.

1092 If thou wouldest live quiet, take heed not to provoke Men that are in Power; but live without giving Offence: And if thou canst not make all great Men thy Friends, it may suffice to keep them from being thy Enemies.

1093 If thou art subject to any secret Folly, blab it not abroad, lest thou appear impudent; much less boast of it, lest thou seem insolent. Every Man's Vanity ought to be his greatest Shame, and every Man's Folly his greatest Secret.

1094 I would have thee deal prudently; yet so sincerely, that thou needest not fear the Examination of thy Actions and Purposes; and hast no reason to refuse Witnesses, even of thy very Thoughts, if such a thing were possible.

1095 Use not at Table any slovenly, nasty, or nauseous Discourse; nor find fault with the Meat or Dressing; nor be angry with thy Servants; nor do any thing that may interrupt the Chearfulness of the Company.

1096 Say not, This is true, and I can justify it; yet I pray speak not of it to any one: for this is an unfair, and an unsafe way of going. Rather do thou
E. 3 keep

keep the matter to thy self, and surely no harm will come of it.

1097 Avoid that sort of studious Spirit (opposite to the Spirit of Business) which hunts after the Pleasure of mere Knowing, or the Glory of being accounted Learned.

1098 When thou judgest of a particular Action, thou art to consider the several Circumstances and Motives, and the whole Man, by whom it was performed, before thou givest it a Name.

1099 Add not a second Evil to that which thou already endurest, by suffering thy self to be overcome with Impatience. Impatience does not diminish, but always augments the Evil.

1100 Beware of desiring every thing thou art pleased withal. If for the obtaining of it thou must do any thing that is unhandsome, or undergo great Trouble or Hatred, it's my Advice, that thou think no more of it.

1101 Put not on the Gravity of a Man of Understanding, nor speak in Print, among such as know nothing. But let thy self down to those thou conversest with; and sometimes affect Ignorance.

1102 Appear not in Conversation solicitous to engross all the Respect to thy self, but be content with a reasonable Distribution; and allow it to others, that thou mayst have it returned to thee.

1103 Be fearful only of thy self; and stand in awe of none more than of thine own Conscience. There is a *Cato* in every Man; a severe Censor of his Manners. And he that reverences this Judge, will seldom do any thing he need repent of.

1104 Do nothing that may justly give Offence to well-bred and virtuous Persons by undecent Behaviours; as lolling, staring about, frequent changing

ing Postures, making odd Faces, much Spitting;
&c.

1105 Let' all Men know thee; but let no Man know thee thoroughly. As no Man dares cross a River on foot, till he have found out the Depth of the Ford; even so a Man is revered, so long as the Bottom of his Capacity is not seen.

1106 Overload not Gratitude; he that finds himself in an Impossibility to make Satisfaction, will break off the Correspondence. The way to lose some sort of Friends, is excessively to oblige them: for being unable to repay, they will withdraw; and from being obliged Friends, turn Enemies.

1107 It's not sufficient for thee to observe the essential Duties of Probity, which make a good Man: But also thou art to practise those of Society, which make a well-bred Man.

1108 Wait upon him whom thou art to speak to, with thy Eye; for there be many cunning Men that have secret Heads, and transparent Countenances. - Yet this would be done with a demure abasing of thy Eye sometimes.

1109 In seeking Victory over thy Nature, set not thy self too great, nor too small Tasks: for the first will make thee heartless by often Failings; and the second will make thee negligent, though by often Prevailings.

1110 Come not to Conversation with Fear; for thereby thou accusest thy self of Weakness, and wilt be disabled; and the Company will take thee at thy word, and not much esteem thee, nor mind what thou sayest.

1111 Use not a direct Contradiction to any one, unless it be a very impudent Inferior. It's an Affront, because it's a sort of giving the Lie to the Understanding and Honesty of another.

1112 Never pass Sentence in Choler, or any other Perturbation, lest thou find just Cause (as *Philip of Macedon*) of Appeal from thy Self blinded with Passion, to thy Self seeing with the Eye of Reason.

1113 Regard not trivial Emulations, Disrespect, and Oppositions in small Matters; but be at peace with thy Conscience, have a Value for thy self, and go substantially about thy own Business.

1114 Whenever thou breakest out of thy common way, and fallest into Anger, Discontent or Jollity; at such a time take heed, and let Prudence keep thee, else thy Tongue will be apt to run away with thy Brains.

1115 Be ever distrustful of a fearful and cowardly Person; as being the more to be feared than others, in regard that wanting Courage and Generosity, he will be apt to make use of Artifices and Treachery. Add to this, such are ever apt to be most cruel.

1116 Take a little Leisure to consider what frightens thee: perhaps thou wilt not fear it at all, when thou shalt have reflected on it. At least, the Apprehension thou hast of it will not be so great.

1117 Keep thy self as much as may be from being interested in other Mens Affairs, and from becoming their Guarantee, and responsible for what they do. Thy own Business and Actions may find thee Concern and Employment enough.

1118 If thy Friend misbehave himself toward thee, break not off Friendship therefore immediately; but rather try by all means to reform him: So shalt thou not only retain to thee thy old Friend, but shalt also double his Friendship.

1119 If one ask a Favour of thee, which thou hast no mind to grant, make no frivolous Excuses, for

for they but difoblige : But a handsome manly Denial, with a plain Reason offered, often sends away a Petitioner satisfied.

1120 Make it the Business of thy Life not to grow rich or famous, but to be innocent, and as useful to the World as thou canst. Thou wilt be more pleased with the Good thou hast done to others, than with that thou hast done to thy self.

1121 If thou wouldest be informed what God has written concerning thee in Heaven; look into thine own Bosom, and see what Graces he hath there wrought in thee.

1122 Let no scurrilous Language fly out of thy Mouth. Revile and curse no Man, though thou beest never so angry: Imprecations will set the Company against thee, and lay thee open to Censure; but will not hurt him against whom thou utterest them.

1123 If any begin a Relation, say not, I knew it all. And if he report it not fully or rightly, tell him not, It was not so. But have patience till he has done; and then thou mayst (Leave being asked) say, Things are differently told; and I have heard it thus, or, with this Addition.

1124 In Studies, whatsoever thou commandest upon thy self, appoint set Hours for it. But for whatsoever is agreeable to thy Nature, and delightful to thee, take no care for any set Times, for thy Thoughts will fly to it of themselves.

1125 In seconding another, add somewhat of thy own; if thou wouldest grant his Opinion, let it be with some Distinction; if thou wilt follow his Motion, let it be with Condition; if thou allowest his Counsel, let it be with alledging farther Reason.

1126 Wear good Cloaths: They open all Doors to us, and procure Reception. 'Tis the exterior

Part striking first the sight, that makes the first Impression: and doubtless we ought to make that first Impression favourable.

1127 Sometimes conceal a Secret from thy most intimate Friend, or at least for a while: Otherwise he may think thou hast delivered the rest to him, out of a Facility, rather than Confidence in him.

1128 If thou contemnest and regardest not a small Fault, thou committest a great one. Thou oughtest to give the Water no Passage; no not a little; lest it make a Breach; and that Breach lead in an Inundation.

1129 When thou speakest to any, especially of Quality, look them full in the Face; other Gestures betraying either want of Breeding, Confidence, or Honesty. Dejected Eyes confess (to most Judgments) Guilt, or low Spirits, or Bolly.

1130 Be always in Hostility against Vices; and in perfect Harmony with thy self. Now to compass these thou art only to keep up an Agreement between thy Words and Thoughts; thy Actions and Words, and thy Desires and Actions.

1131 To keep a Friend, be not with him too long at a Time: Study his Temper; make thy Company pleasant; at leastwise not uneasy to him. Therefore dwell not too much upon thy own Grievances, or others Misdoings; or any thing else, that may either vex, or fire him.

1132 Where thou meanest never to return, extend thy Liberality at first coming; or as thou seest convenient, directing thy abode there. For what thou givest at parting is quite lost.

1133 Letters are a Proxy Method of conversing at a Distance; therefore write them in almost as familiar a Style as thou wouldest discourse with the Person, if he were actually present.

1134 Leave Cares and Troubles to others, and get to thy self Calmness and Quiet: So shall thou possess an Happiness which Kings can neither keep with themselves, nor suffer among their Neighbours.

1135 It were better to disgrace Vice than to give it Reputation by Ignorance, and to laugh with Success, than to grieve for any Choler without Profit. Consider other Men's Follies without partaking of them. It is better to be called *Demeritis* was wiser than *Heraclitus*.

1136 When thou art distressed by Fear, know not how to make an easy and pleasant Answer, as thou wert passing an Ocean. But take the first Intuition of Reason, and let it direct the Thought and Words afterwards.

1137 Do not let thyself be troubled by the Disease of the Tongue, and the peculiar Mole of the Tongue, which is a kind of disease and affliction, and is a kind of disease.

1138 Since thou art distressed by the Attack of the Tongue, and the peculiar Mole of the Tongue, which is a kind of disease and affliction, and is a kind of disease, way left for thee, but it is a kind of disease and affliction, and is a kind of disease.

1139 Thou art distressed by the Attack of the Tongue, and the peculiar Mole of the Tongue, which is a kind of disease and affliction, and is a kind of disease, and is a kind of disease.

1140 Thou art distressed by the Attack of the Tongue, and the peculiar Mole of the Tongue, which is a kind of disease and affliction, and is a kind of disease, and is a kind of disease.

1141 Thou art distressed by the Attack of the Tongue, and the peculiar Mole of the Tongue, which is a kind of disease and affliction, and is a kind of disease, and is a kind of disease.

1142 Hearken to the Voice of thy own Reason (not Fancy) speaking within thee. And whenever thou art convinced that thou oughtest to do any thing, do it quickly and certainly. Say to thy self, I ought, and therefore I will.

1143 Be not too wary and cautious in thy Opinion about small things among wise Men: For to whisper Proclamations is ridiculous: and not tell a Man what Day of the Month it is, without formal considering, is extremely silly.

1144 If thou wilt be judging, practise first at home: and if thou continuest that, till there be nothing to correct; I doubt not but thy Neighbours will be well enough secured against thy Detractions.

1145 Whenever thou findest the ill Humour fermenting within thee, and ready to break out in Declamations against thy Brethren: Check it with this short Question; Would I my self be thus used?

1146 Be not too frank and open in Discourse, nor loose in Carriage; for it lays a Man naked, and exposes him to the Contempt and Censure of such as are more composed and recollected.

1147 Attempt only such things as thou mayst reasonably judge are within thy Power: Giving over an Enterprize is discreditable; for it implyeth either Folly in the Assaying, or Levity in the Prosecuting.

1148 Labour to foresee and prevent Evils: but when it is come to that, that they exceed thy Power of Resistance, 'twill be best, by timing, and discreet waiting, to expect Opportunity. For things in time may have contrary Revolutions.

1149 Before thou reprehendest another, consider, and take heed thou art not guilty of the same thing, or a worse. If thou cleansest a Blot with blotted Fingers, thou wilt make a greater Blur.

1150 Be generally less apt to speak, than to hear: What thou hearest thou receivest; what thou speakest thou givest. It is more glorious indeed to give; but more profitable to receive.

1151 Make use of Time if thou valuest Eternity. Yesterday cannot be recalled: To Morrow can't be assur'd: To Day only is thine; which if thou procrastinatest, thou losest: which loss is lost for ever.

1152 Never say any Thing either in a Man's Presence or Absence, which may displease him, unless there be a good Reason for so doing: Why shouldest thou needlessly make thy self Enemies?

1153 Be not over-earnestly desirous of being beloved. If thou beest perceived never so little to exceed in the Artifices of insinuating thy self, thou wilt become contemptible and odious.

1154 If thou happenest to be advanced in the World, remember to retain the same Humility thou hadst before thy Rise. And look back to the good Intentions that sojourned with thee in thy lower Estate.

1155 I would have thee either not hear, or not mind small Injuries; nay, if thou wert told them, I would not have thee know the Author. In so doing thou mayst mend thy self, and never be malicious to the Person.

1156 Beware of setting up that sturdy Resolution which some make, never to give over what they have once begun; but at all Adventure, to go on, come what will of it: This may run thee into inextricable Inconveniencies.

1157 Let all thy Remarks and Observations be committed to writing every Night: And in a short time thou wilt have a Book of Prudence and Experience of thy own making: How many fine things hath the best of us forgot?

1158 If thy Enemy upbraid thee, and it be justly, labour to shake off that Corruption; and be glad to have it discovered to thee: If it be unjustly, let it be thy Joy to bear it contentedly. Truth may break out in time.

1159 If any shall willingly offer thee an Injury; let him know that thou canst see it: But withal let him know that thou canst scorn it too; unless it be of such a Nature, that the bearing of it is an Offence and Mischief to another.

1160 In doing of Business, something unseen commonly happens, which thou must manage by a sudden Thought and Discretion; either to order it, or avoid it. 'Tis not for Man fully to foresee all Events.

1161 Good Cloaths, and handsome Mien, pleasant Conversation, and ingenious Discourse, will prove more advantageous to thee, than greater Virtues, because they suit the World, and are of daily Use.

1162 If thou canst not commend others, Prudence enjoins thee to be silent; for if thou speakest ill of them, it creates Jealousy in those that hear thee, that thou dealest in the same rigid Manner in other Places with them too.

1163 The sensual Satisfactions of Man, are little and short, compar'd with the Torments of Hell! and it can never be worth thy Pains to be Damned for them.

1164 Thou mayst make thy self more learned by Reading; but wiser only by Acting. Spend not all thy Vigor in Discipline; in the Dressing Room

Room of the Soul: but step out into the World; and live as well as think.

1166 I would have thee look upon thy Kinsman, almost with the same Eye that thou beholdest a Stranger. And if the Stranger's Worth much excel him, I would have thee prefer him. Virtue respects not Blood and Alliance.

1166 It is not credible; but that if thou usest thy utmost Endeavour to acquire Virtue, thou mayst attain it. I never saw the Man that wanted Strength, if he had but Will for this Purpose.

1167 In Affliction, thou art not to seek comfort from those that be merry; but of others that be sorrowful, and in worse Condition than thy self: So wilt thou find it's but a little thou sufferest, in respect of what others endure.

1168 If when thou art angry thou couldest but defer Revenge or Punishment till some other fitter Time; thou wouldest not often repent of it. And such Wrath would seldom do amiss.

1169 Throw no Courtesies away upon Persons that are either proud or covetous; the one being of that Fondness as to think all but his own Desert; and the other of that Baseness, as to make no kind of Requital.

1170 Live not on Opinions; but think for thy self, and act with Reason; and shun carefully the Contagion of Minds; which communicates it self by the Ways and Manners of those we converse with.

1171 Endeavour to regulate thy own Passions, and to bear with those of others. To be angry with thy self for the least Peccadillo: But to frame Excuses for the Crimes and Offences which thy Neighbour commits.

1172 If thou dost good Works only for Praise thou sellest an inestimable Jewel for a Trifle; and

that that would purchase Heaven for thee, thou partest with for the Breath of the People.

1173 Take more care and pains to be, than to seem. All those that will be such as they desire to seem, will be severe Reformers of themselves; and will sooner spy their own Faults, than other Mens Failings.

1174 I advise thee to order thy Steps like a Man that is walking in the Bogs; where if he observe the Tracks of those that have gone before him, he may be safe; but if his Foot slips, or he tread wrong, he sticks in the Mire.

1175 I would have thy Life to be, not like a Torrent or rapid River; nor yet like a standing dead Pool: but rather as a clear Stream, sliding on in a constant Silence, and sweet Gentleness.

1176 If it be in thy Power, chuse a middle State of Life; such as is neither very eminent, nor very abject: Because it behoves thee to live in a civil Society, neither as a Lion, nor as a Mouse.

1177 Let thy Words be fitted to thy Matter, and when the Subject is familiar, let the Style be so too. But great Thoughts must have suitable Expressions. And there ought to be a kind of Transport in the one, to answer the other.

1178 Of Authors; be sure to make choice of the best in their Kind, and best for thy Purpose; and stick close to them: and though thou mayst take up others by the by, yet reserve select ones however for thy main Study and Imitation.

1179 Let a good Face persuade thee to call, good Conditions to alight and enter, and a good Portion put you to Bed. For where Wealth only is, there will be a cold Affection; and where Affection only is, there will be cold Content.

1180 Hasten not too much the Payment of a good Turn; it is one sort of Ingratitude; for 'tis

as much as to say, I will not be beholden ; Here, take your own again. Neither return a much greater Gift than thou receivedst ; for that will seem to reproach the Smallness of the received.

1181 In teaching thy Child, rather dally with him, than terrify him : for no Art or Science entereth kindly into the Mind, that is driven in forcibly. Discretion and Mildness will lead a Child : but Passion and Punishment will fright all his Wits away.

1182 Endeavour to be last ; and to search out other Mens Opinions and Inclinations, before thou discoverest thy own. And this thou mayst the better do, if thou makest shew of a careless Freedom, whilst thou keepest thy self close.

1183 Judge of thy Improvement, not by what thou speakest, or by what thou writest ; but by the Firmness of thy Mind, and the Government of thy Passions and Affections. It would be well worth thy time, thus to consider thy self, and what Progress thou hast made.

1184 Endure Reproof when thou doest amiss. It's a Benefit which Princes are deprived of ; for they converse familiarly with very few Persons, and those make it their only Business to humour, not to advise them.

1185 Be not too much wedded to thy own Sentiments. If thou maintainest them with Obstinacy, most People merely to comply with thy Humour, and to avoid offending thee, will leave thee in an Error.

1186 To keep up, and improve Friendship, thou must be willing to receive a Kindness, as well as to do one. If thou always refusest, thou taxest the Profferer with Indiscretion, and declarest his Assistance needless.

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

1194 If thou hast a Sute to any where thou thinkest it difficult to speed; come upon him unexpectedly: Sudden Surprizal quickens the Party to Attention; and cuts off Deliberation for Objections and Excuses.

1195 When the Indignation of a great Man is kindled against thee, meet him with such Language and Behaviour, as may insinuate an Acknowledgment of his Power. For to such it's Victory to have their Potency acknowledged.

1196 When a popular Opinion is grown violent, by no means attempt to resist it with Violence. Thou mayst to as much purpose blow against an Hurricane: If thou let it fly over thee, perhaps 'twill soon be gone.

1197 In all thy Undertakings; first sit down, and propose to thy self a Form, Pattern or Scheme to work by. Make thy Model before thou buildest; and go not too far in it without due Preparation.

1198 When unjust Suspicions are entertained concerning thee, which may prove of dangerous Consequence; give as present and plain Satisfaction as thou canst. For this is an untying of the Knot, which kept their Opinions bound.

1199 Affect not Innovations too much; for there is an Incongruity in all new Things with the old; and they piece not so well together. And such Experiments are commonly dangerous, except the Necessity be urgent.

1200 If thou wilt keep Respect, let not thy Face, Language, or Gesture, too freely loose to thy own, or another's Mirth. Thou shalt never bind up Men in a solid Respect to thee, by too much loosing thy self.

1201 When Calamities come, consider wisely thy Courses; and search well into thy Self and Actions,

1187 If thou hatest or dislikest any Man, be sure conceal it; for if thou shewest thy self an Enemy, when thou mayst as well let it alone, thou workest a Mischief to thy self, that might never have happened.

1188 Talk over thy Business with a Friend: though his Advice may be but weak, yet thy own Thoughts laid open may be thus the better considered. And besides, he may possibly let fall something that may be a good Hint.

1189 Be not too secret in things that require it not. 'Twill make People suspect thee in all things; and then thou'lt not live upon the Square with them; and they'll take all thy Actions for so many Lies.

1190 Forecast, and think what may be plotted against thee, and how far it may injure thee; and what thou hast that lieth exposed to Danger; and how either to avoid, or bear it; and so think thy self into Security.

1191 If thou observest any Obstruction in thy Business, press not forward with too much Violence; but take time, and act warily and prudently; not fiercely, nor impatiently: To-morrow a new Scene of things may open.

1192 Be not rash to expostulate with, and suspect every Rumour, lest thy Conjectures and Surmises besal thee; and thou afterwards find no Cause for them any where extant, but in thy own Brain. *Multi aliis jus peccandi suspiciendo fecerunt.*

1123 If thou wouldest try the Sincerity and Faithfulness of any; put them upon that very thing thou suspectest their Fidelity most frail in. This is to lay a Bait, and spread a Net in the Face of another's Virtue.

1194 If thou hast a Sute to any where thou thirkest it difficult to speed; come upon him unexpectedly: Sudden Surprizal quickens the Party to Attention; and cuts off Deliberation for Objections and Excuses.

1195 When the Indignation of a great Man is kindled against thee, meet him with such Language and Behaviour, as may insinuate an Acknowledgment of his Power. For to such it's Victory to have their Potency acknowledged.

1196 When a popular Opinion is grown violent, by no means attempt to resist it with Violence. Thou mayst to as much purpose blow against an Hurricane: If thou let it fly over thee, perhaps 'twill soon be gone.

1197 In all thy Undertakings; first sit down, and propose to thy self a Form, Pattern or Scheme to work by. Make thy Model before thou buildest; and go not too far in it without due Preparation.

1198 When unjust Suspicions are entertained concerning thee, which may prove of dangerous Consequence; give as present and plain Satisfaction as thou canst. For this is an untying of the Knot, which kept their Opinions bound.

1199 Affect not Innovations too much; for there is an Incongruity in all new Things with the old; and they piece not so well together. And such Experiments are commonly dangerous, except the Necessity be urgent.

1200 If thou wilt keep Respect, let not thy Face, Language, or Gesture, too freely loose to thy own, or another's Mirth. Thou shalt never bind up Men in a solid Respect to thee, by too much loosing thy self.

1201 When Calamities come, consider wisely thy Courses; and search well into thy Self and
Actions.

Actions, whether thou hast not been the Cause of them; before thou blamest Fortune, and breakest out into Complaints.

1202 Seekest thou thy Store small, and thy Means weak, be content then with small things: Thank God for what thou hast: Do thy Endeavours honestly: Despair not of enough: And say, *Deus providebit*, God will provide.

1203 Defame not a Woman publicly, though thou believest her to be wicked. For those that are faulty cannot endure to be accused; but will seek to be revenged on thee: And those that are not guilty, will not endure unjust Reproach.

1204 Be not too familiar with mean People, whom Ignorance and ill Breeding render Insolent: So that being insensible of a Civility that is done them, they never consider it as a Courtesy, but presume it is their due.

1205 If at any time thou feekest in thy self that thou art tempted concerning thy Belief; never dispute with the Temptation: but immediately reject it with Contempt, and fall upon some Business, Recreation, or Company.

1206 Avoid Idleness; and fill up all the Voids and Spaces of thy Time with useful Employments. But of all the Employments, bodily Labour is the most useful for the driving away of the Devil.

1207 Be not inquisitive into the Affairs of other Men; nor the Faults of thy Servants; nor the Mistakes of thy Friend: Why shouldest thou go out to gather Sticks, to burn thy own House with?

1208 Be not always ready to excuse every Oversight of thine; or Indiscretion; or ill Action. But if thou beest guilty of it, confess it plainly, though not impudently. For Virtue scorns a Lie for its Cover.

1209 Never

1209 Never accuse any to a great Man, unless thou art sure he will credit thee; for otherwise he will ruin thee, if fit Occasion happens.

1210 Consider seriously with thy self, what Figure is the most fit for thee to make in the World: And then find out and fix upon a Method and Rule, in order thereunto; which be sure to observe strictly.

1211 In matters of Concern, do not begin to speak before thou hast some sort of Sketch of it in thy Mind what to say; and a Reason why thou speakest. Words are like Arrows, that ought not to be shot without Aim at a Mark.

1212 Attribute not the ill Success to the Neglect of thy Counsel; nor be angry if thy Advice be not followed. But give Liberty to others, to think as well of their own Sufficiency, as thou do'st of thine.

1213 Think how much Work is behind; how slow thou hast wrought in thy Time that is past; and what a Reckoning thou shouldest make, if thy Master should call thee this Day to thine Account.

1214 Never marry a Wife merely for Beauty. A fair Wife without a Fortune, is like a fine House without Furniture. Thou may'st please thy self with the Prospect; but there's nothing within to keep thee warm.

1215 Pretend not to more Knowledge than thou really hast; but be content (upon occasion) to seem ignorant, where thou art so: Lest thou erect a Credit, which thou canst not support; and so bring thy self to shame.

1216 Abstain from wanton, dissolute, and foolish Laughter; from petulant and uncomely Jest; Jeering, loud Talking; and all such things as in civil Account are Indecencies and Incivilities.

to bubble up, and run over, in Commendations of thy self, lest thou become a greater Jest.

1245 Reserve Matters of the greatest Consequence to thy self; for not to be able to manage things of weight thy self, breeds Pride in the Servants thou employest about them; and to the Lookers-on derogates from thy Ability and Authority.

1246 When thou hearest a Man speak well and virtuously, think he speaks to thee: And do thy endeavour to execute his Advice. And when thou seest one act well, conceive he doth it to shew thee how to perform with the greater Facility.

1247 Sometimes, to compass Matters of Moment, it's necessary we recommend somewhat to Providence; Wisdom being unable to secure us in all things. And Providence often helps the Wise, because they endeavour to lay hold of it.

1248 Couldst thou be persuaded to affect an wholesome Ignorance of other Mens Matters, it would conduce both to thy Ease and Innocence. For 'tis this Itch of the Ear that breaks out at the Tongue: And were not Curiosity the Purveyor, Detraction would soon be starved.

1249 Give not up thy self so wholly to Privacy and Contemplation, as to neglect Society, Conversation, and mutual Offices of Friendship. It will make thee though: either too much in love with thy self, or too far out of love with others.

1250 When thou dost Homage to any one; see that thy Submission be proportionable to the Homage thou owest him. There is Stupidity and Pride in doing too little; but in over-acting there is Abjection and Hypocrisy.

1251 When thou art a Husband, persuade not thy self that thou art above thy Wife, as a Tyrant

entions with great Care and Circumspection: Else thou shalt never arrive (in any tolerable measure.) to the Knowledge of what thou doest well or ill.

1225 With morose Persons deal freely, openly, and familiarly; that they may think they see thro' thy Designs. So shalt thou strike them in the right Vein, and make them more tractable.

1226 Admit of a reasonable Excuse for the Failure of a Promise; and oblige not a Man to keep it, when 'tis very disadvantageous to him; Or if he made it in Mirth, Passion, rashly, in Civility, by way of Compliment, or a long while ago.

1227 If Troubles fall upon thee through thy own Fault, receive them as things due to thee. If thou hast not contributed thereto, be satisfied with the Thought of thy Innocency: and forbear repining, lest thou by so doing deserve them.

1228 Hate not Opinions for being contrary to thy own; nor be angry to see a Difference between thine and other Men's Judgment. Thou art not bound to rectify all Men's Mistakes. And it is not certain, but thou thy self mayst be in the wrong.

1229 Reprehend not any in the midst of his Passion: He will hear nothing in the Rage and Roar of his Anger. But afterwards, when his Spirits grow weary, and flag again, he may repent: and then 'twill be easy to draw him back, when he is inclining of himself.

1230 Frequent the Company of excellent Men more than of excellent Books. Thou mayst learn more of them than all thy Study can teach thee. For Conversation lets things into the Mind more particularly than Reading can.

1231 Make not a Bosom Friend of a melancholy sad Soul: He'll be sure to aggravate thy Adversity, and lessen thy Prosperity. He goes always heavy loaded, and thou must bear half. He's never in a good Humour; and may easily get into a bad one, and fall out with thee.

1232 In reading Histories, carry an indifferent Affection along with thee: and never engage thy Inclination so firmly to what thou meetest in one Author, as to leave no place for the Truth, or greater Probability thou mayst find in another.

1233 In all Reprehensions, observe to express rather thy Love than thy Anger; and strive rather to convince than exasperate: But if the Matter do require any special Indignation, let it appear to be the Zeal of a displeased Friend, rather than the Passion of a provoked Enemy.

1234 If thou wouldest be employed, wait not at too great Distance; and study to be opportunely (but let it seem accidentally) present. This is to fall into the Lap of Employment, while it lies spread.

1235 Be not enslaved to the Opinion of mean Persons; and those that have no notion of Virtue. Think it not a Piece of Felicity to be a fine Gentleman in the Estimate of Cooks, and Vintners. Nor idly sling away thy Money, to purchase the good Word of a Drawer or Tapster.

1236 If thou contendest, or discoursest in Argument, let it be only with wise and sober Men; of whom thou mayst learn by Reasoning: and not with ignorant, conceited, and angry Persons, who may affront and vex thee.

1237 If one that is a Friend tell thee of thy Failings, or Faults; grow not angry, nor deny the thing, nor extenuate, nor excuse it: but heartily thank him; for it's a Sign of a singular Friendship,
to

to venture the Hazard of thy Displeasure to do thee good.

1238 Never engage in a Quarrel (if thou canst possibly avoid it) but upon just Grounds; and with prudent Forecast of the Events. But when engaged, assure thy self, it's generally safest, not to dally or delay; but make sure of the first Stroke.

1239 If thou commendest a Man, thou art bound to make good that Character which thou hast given of him; as having engaged thy self as Surety for him, in what thou undertakest to say of him; and to perform what thou promisest for him.

1240 Cast the Eye of thy Imagination, as a Stranger, on thy outward Actions and Behaviour amongst People; and thou mayst find, that thy Self-love hath covered many things which they blame in thee; and which thou oughtest tacitly to amend.

1241 If thou must needs be talking of other Mens Faults, let it be not to defame them, but to amend them; by converting thy Backbiting into Admonition, and friendly Reprehension. This is a way to extract Medicine out of a Viper.

1242 Let not the Vice and Debauchery of another be the Subject of thy Discourse: Not of thy Friend, because thou lovest him: Not of thy Foe, because he is so; for 'twill be construed thy Hatred to the one and Treachery to the other.

1243 Tell no News to him that pretends to be a States-man; nor ask him any: For the first he'll seem to slight, and make as though he knew it before; for the latter he'll think Secresy becomes him, and therefore he'll take it ill.

1244 Don't hearken to hear what a fine Sound thy own Jests make; nor steep them in thy own Laughter; neither by any means permit thy Wit
F

to bubble up, and run over, in Commendations of thy self, lest thou become a greater Jest.

1245 Reserve Matters of the greatest Consequence to thy self; for not to be able to manage things of weight thy self, breeds Pride in the Servants thou employest about them; and to the Lookers-on derogates from thy Ability and Authority.

1246 When thou hearest a Man speak well and virtuously, think he speaks to thee: And do thy endeavour to execute his Advice. And when thou seest one act well, conceive he doth it to shew thee how to perform with the greater Facility.

1247 Sometimes, to compass Matters of Moment, it's necessary we recommend somewhat to Providence; Wisdom being unable to secure us in all things. And Providence often helps the Wise, because they endeavour to lay hold of it.

1248 Couldst thou be persuaded to affect an wholesome Ignorance of other Mens Matters, it would conduce both to thy Ease and Innocence. For 'tis this Itch of the Ear that breaks out at the Tongue: And were not Curiosity the Purveyor, Detraction would soon be starved.

1249 Give not up thy self so wholly to Privacy and Contemplation, as to neglect Society, Conversation, and mutual Offices of Friendship. It will make thee though: either too much in love with thy self, or too far out of love with others.

1250 When thou dost Homage to any one; see that thy Submission be proportionable to the Homage thou owest him. There is Stupidity and Pride in doing too little; but in over-acting there is Abjection and Hypocrisy.

1251 When thou art a Husband, persuade not thy self that thou art above thy Wife, as a Tyrant

is

is over his Subjects, or the Shepherd over his Sheep. But as a Soul is over the Body; which are linked together by a certain natural close Amity.

1252 If evil Men speak good, or good Men evil of thee; examine thy Actions, and suspect thy self: But if evil Men speak evil of thee; hold it as an Honour, and by way of Thankfulness love them; but upon condition, that they continue to hate thee.

1253 If thou desirest to be wiser, think not thy self wise enough. He that instructs one that thinks himself wise enough, hath a Fool to his Scholar: He that thinks himself wise enough to instruct himself, hath a Fool to his Master.

1254 Let the Course and Order of thy Life be regulated with such a Disposition, (as far as thou canst) that the whole may be answerable to every part. Let there be an Equality in all things. And never contradict thy self.

1255 Avoid being a great Man's Counsellor; for if he once persuade himself that he is more sufficient than thou that givest him Counsel, he will presently contemn thee. But if he finds himself less able, he will hardly endure thee.

1256 Let thy Sleep be necessary and healthful, not idle and expensive of Time, beyond the Needs and Conveniencies of Nature. Sometimes be curious to see the Preparation the Sun makes when he is coming forth from his Chambers in the East.

1257 Be not perpetually longing for, and impatiently desiring any thing; so that thou canst not abstain from it, or live without it. This would be to lose thy Liberty, and become a Slave to Meat, Drink, Smoak or Snuff.

1258 Be governed by thy Needs, and not by thy Fancy; by Nature, not by evil Customs, and
ambitious

ambitious Principles. For when we create Needs that God and Nature never made, we lay in for our selves an infinite Stock of Troubles, that can never be exhausted.

1259 If thou wouldest preserve Reputation, avoid all occasion of Suspicion : And for as much as thou mayst suffer in thy Fame through trifles, as well as things of greater Importance, be cautious in the least things, which thou art not so apt to regard.

1260 I would have thee perfectly scorn and hate Tricks and Cheats : and if at any time thou makest use of Artifice, let it be only as a Counter-Poison ; never to do evil, but to avoid it ; not to assault others, but only to defend thy self.

1261 Sometimes in a Dispute with a hot Man, if thou seemest after arguing to be convinced, and fairly yieldest up the Cause, and be of his mind ; thou wilt win his Heart more, than thou canst do by any piece of real Service whatsoever.

1262 Be assured, those will be thy worst Enemies ; not to whom thou hast done evil, but who have done evil to thee, And those will be thy best Friends ; not to whom thou hast done good, but who have done good to thee.

1263 Throw thy Care entirely upon God. It is his Business to govern the World, not thine. And be assured, God will neither do, nor suffer to be done any thing but what thou wouldest do thy self, if thou sawest what he seeth.

1264 The sooner thou preparest to die, the sooner thou wilt be delivered from the Fears of Death. And then the Hopes of a better Life will carry thee chearfully through this World, whatever Storms, thou meetest with.

1265 To gain a competent Provision for Children, is a just Reason to employ, and continue thy Industry ;

Industry; though thou hast enough for thy own self for as long as thou livest. But to make them rich and great is not.

1266 Close thine Ear against him that shall open his Mouth secretly against another. If thou receivest not his Words, they fly back, and wound the Reporter. If thou dost receive them, they fly forward, and wound the Receiver.

1267 Take heed of jesting, many have been ruin'd by it. It's hard to jest, and not sometimes jeer too; which oftentimes sinks deeper than was intended, or expected. And what was designed for Mirth, ends sadly.

1268 Be always employed; thou wilt never be better pleased, than when thou hast something to do. For Business, by its Motion, brings Heat and Life to the Spirits: but Idleness corrupts them like standing Water.

1269 When thou art with great Men, do not shew thy self Melancholy, or Musing. They like it not, as attributing it to thy little Reverence born to them, when a Man is present in Body, and absent in Mind.

1270 Converse with such as are more honourable than thy self; so shalt thou be honoured by others. For keeping of Company derives a sort of Equality. But yet avoid those that are too much greater than thou: They will be Lords, and not Friends and Companions.

1271 Where there is much Company, as in Towns, there is also great variety of Dispositions, Humours, and Conversations. If thou meanest to live contentedly and peaceably in those places, thou must mortify thy own Humour, depose thy Inclinations, and comply with thy Company.

1272 Fear nothing but what thy Industry may prevent: Be confident of nothing, but what Fortune

tune cannot defeat. 'Tis no less Folly to fear what is impossible to be avoided; than to be secure, where there is a Possibility of being surprized.

1273 Learn to fashion thy self to all Occasions. A nimble Wit, that can easily turn it self and comport with the Varieties of Exigencies, is wonderfully advantageous. A solemn grave Wit hath commonly more Worth in it, than Happiness.

1274 Do not use thy Servants ill, when there's no occasion given. For thou didst not create them. Lay aside thy peevish Humour towards them; and remember they have a greater Master than thy self, who may call thee to an Account.

1275 Wouldest thou overcome thy Enemy without fighting? Confound him with Vexation, and make him mad at thee. The way is, scorn him and be virtuous. This will be more tormenting and cruel to him, than either Sword or Pistol.

1276 Great and powerful Men may do thee a great deal of hurt, or may do thee a great deal of good. Therefore common Prudence will teach thee, by all wise and honest Means, to gain their Favour: And to avoid all unreasonable and needless Provocations.

1277 If thou wilt be a perfect Man; thou must not only subdue and rectify thy Temper, so far as to overcome the Sins of thy Constitution; but also in some degree, possess the Virtue that is most repugnant to thee.

1278 Take no revenge on thy Enemy, even when thou mayst securely do it. And yet maintain not such a Friendship with any one, as to forsake Virtue and Truth for his sake: or to prefer it before the Benefit of the Publick.

1279 Since Self-love so naturally adheres to us, thou oughtest to be very jealous of thy self, especially in those Actions that are good, or that meet

meet with some Applause from the World; lest thou over-valuest thy self by reason of them.

1280 When thou art calumniated, and falsely reproached, ask thy self these Questions: Can I wait God's Time to vindicate me? and content my self, though the World never know my Innocence; so as my God and my Conscience can attest it?

1281 If thou wouldest be truly Religious, thou must harmonize with the Nature, Mind, and Will of God; and find a Displacency and Animosity in thy very Soul, against all that is ill; and this from the Love of Righteousness and Goodness.

1282 It may sometimes be of use to thee, to pretend thou art deceived: for if thou shouldest let a subtle Fellow see thou art sensible of his Tricks, it will give him an occasion of being more refined.

1283 When Matters begin to run too high, and thou canst scarce avoid a Quarrel; think of some honest Artifice to quit the Company: but not so as to seem to run away. Yet let it be done soon enough, before thou art engaged too far to get off.

1284 When thou observest Inclinations in a Man to grant thy Desires, strike in presently, and defer not to solicit: Imaginations will revolt. The first Heat thou raisest may cool; and like an Impression in Water or Sand, soon vanish.

1285 When thou importunest a Friend for any thing, observe when thou art freshest in Respect; for then he is prepared to thy Hand. And then insinuate the want of Affection, which thou hast cause to suspect by the Denial.

1286 If thou wouldest have those thou adviseſt with give their own Sentiments, and faithful Counſel, diſcover not thy own Propenſions: but propoſe only by way of Conſultation. If thou aſkeſt the way, be ſtill till thou art told it.

1287 Be jealous of the Queſtions of thoſe whom thou ſuſpecteſt. Such poſing may be fiſhing for thy Inclination and Opinion. It's a notable Feat, to catechize a Secret from any.

1288 In ſudden Assaults, make them not more ſudden by the Apprehenſions. Let not thy Project for eſcape be violent, but ſmoothly quick; for elſe it diſtracts. And in thy haſte thou mayſt take out at a wrong Door.

1289 If thou wouldeſt pleaſe the Variety of Company thou diſcourſeſt with; give occaſion for each to ſpeak of that which they underſtand. And ſo thou gratiſieſt the Party that delights in ſhewing his Knowledge; and thou enricheſt thy own.

1290 Emulators, and ſecret Enemies, will be diſperſing Rumours to diſcourage thy Attempts, and fright thee from proceeding. Such prevail much with a timorous Actor: But thou oughteſt to be ſo wiſe, and reſolute, as to diſregard and ſcorn them.

1291 In Diſcourſe with a cholerick Man, be ſmooth and ſoft in thy Answers and Replies, (except he be a Bully Hector, for ſuch muſt be opposed ſtiffly:) And ſo thou putteſt off Wrath. This is to blow upon a hot Man to cool him.

1292 To find out how Men are affected, begin with their Associates and Friends; and then round them about, and aſk ſubtle Queſtions at a diſtance: And declare what Party ſuch and ſuch Men of Eminency ſtand for, as thou ſuſpecteſt.

1293 To make Men love thy Company, be not locked up, nor reserved, when there are occasions of Freeness offered. But let thy Behaviour, like a Key, open the double Lock of thy own, and thy Friends Reservedness.

1294 In Places, where the Order of the World gives thee the Hand, strive not; but take it with so much Discreetness; that though it be thy Rank, thou rather receivest it from the Civility of him who yields it, than claimest it as such.

1295 'Tis not good to deliberate in the Heat of any Affection; for the Thoughts strangely blow up the Passion, and smother Reason. And the Mind is rather a Party than a Judge. But after the Declination of that Fever in the Soul, in a quiet Interval, 'tis seasonable to consider.

1296 Neglect not Manners, as though they were little things. They are frequently what the World judgeth us by; and for which it decides for or against us. A Man may have Virtue, Capacity, and good Conduct; and yet be, by reason of Roughness, unsupportable.

1297 Envy not some Men their great Riches. Their Burthens would be too heavy for thee. Thou couldest not sacrifice, as they do, Health, Quiet, Honour, and Conscience, to obtain them. This is to pay so dear for them, that there is nothing to be got by the Bargain.

1298 If it be thy Disposition from Infancy to be Ill-natur'd; thou oughtest to study nothing but the moral Virtues, till thou hast subdued it: And so of all natural Diseases of the Mind. Thy Reason and Parts were given thee, to mend thy Nature, and refine thy Spirit.

1299 Take this as a most certain Expedient to prevent many Afflictions; and to be delivered from them: Meddle as little with the World, and the

Honours, Places and Advantages of them, as thou canst. And extricate thy self from them as much, and as soon as is possible.

1300 When thou hast gotten the Advantage of those that injured thee: Do not acquit or release them, though they would let thee escape, till thou makest them know how they stand disabled. This sheds a kind of Obligation on them for thy Courtesy.

1301 If thou employest plain Men, and canst find such as are commonly honest, they will work faithfully, and report fairly. Cunning Men will, for their own Credit, adventure without Command; and from thy Business derive Credit to themselves.

1302 To be liked of those thou discourest with, observe the Humour of the Company. Be not singular, nor contradicting. They that cannot comply, and they that betray too much easiness, are both ignorant of the true Symetry and Proportion to be observ'd in Society.

1303 Be not too punctual in taking Place. If it be thy Superior, 'tis his Due: If thy Inferior, 'tis his Dishonour. It is thou must honour thy Place, not the Place thee. It's a poor Reward of Worth, that consists in a Right Hand, or a Wall.

1304 Look upon Talebearers and Whisperers, as direct Enemies to civil Society; as Persons without Honour, Honesty or Humanity, that ought to be expelled all Company.

1305 Broach not thy odd Opinions to such as are not fit to hear them. Thou'lt do them no good by it; perhaps hurt: And mayst very well expect discredit and mischief from it to thy self. An ill-placed Paradox, and an ill-timed Jest, have ruined many.

1306 Excuse

1306 Excuse not too much, when thou art told of a Fault, Failing or Mistake: Many times if thou seemest willing to stand corrected, thou wilt lay so great an Obligation of Civility upon the Person; that thou mayst go away with the best End of the Adventure.

1307 Observe thy self with all strictness; thou mayst have gotten ill Habits, Forms of Words, Postures, Gestures, &c. This mayst thou learn, when others make Jestts upon thee. Thou mayst also get a Friend to inform thee what he hath taken notice of in thee.

1308 Praise not People to their Faces, to the end that they may pay thee in the same Coin. This is so thin a Cobweb, that it may with little difficulty be seen through; 'tis rarely strong enough to catch Flies of any considerable Magnitude.

1309 If thou hast an impediment, or an unreadiness in thy Speech, take not always upon thee the Discourse. There is no want of Talkers for the most part, where there are People: But endeavour to conceal thy Infirmary by Silence and Attention.

1310 Be not nasty in thy Cloaths, or about thy Body, in much sweating, belching, biting thy Nails, rubbing thy Teeth, picking thy Nose or Ears, handling any Parts of the Body which are not usually uncovered.

1311 Do nothing in a Company where thou designest to shew Civility, that resembles Superiority; nor usurp upon their Rights; nor do any thing whereby any of them may think thou dost not love, prize, or respect them.

1312 'Tis better to give too much Honour to any Person that is not a Familiar, than too little: Therefore it's better to carry thy self as something inferior to thy Equals; and equal to such as are
not

not much inferior, and are Men of Breeding.

1313 Avoid those who take pleasure in exposing others to Contempt, either by imitating, (like Buffoons) their Actions or Imperfections; or by jeering and mocking them. Keep off from such, as thou wouldest do from the Heels of a Horse, that kicks all near him.

1314 Tell no Lie in thy Discourse: Vent no Rhodomantadoes: Be not Hyperbolical; especially in praising and dispraising: Thou art to hit the Mark; and not over or under-shoot it. The End of Speech is, first to be understood, and then to be believed.

1315 Take heed to avoid all those Games and Sports that are apt to take up much of thy Time, or engage thy Affections. He that spends all his Life in Sports, is like one who wears nothing but Fringes, and eats nothing but Sawces.

1316 Let this be thy earnest Desire, that God would dispose of thee, and all thy Affairs, as to him seems most convenient. The Man that hath brought himself to this Temper of Spirit, is assuredly in the ready way to Peace of Mind, and true Content.

1317 Wear thy Cloaths neat, exceeding rather than coming short of others of like Fortune; the Charge of it will be born out by Acceptance wherever thou comest. Therefore rather spare all other ways, than prove defective in this.

1318 Don't use to dispute against thy own Judgment to shew thy Wit; nor against another purposely to vex him; nor for mere trial of Skill: Since to inform, or to be informed, ought to be the End of all Conferences; yet this is not to exclude chearful and innocent merry Conversation.

1319 When

1319 Whenever thou beginnest to consider whether thou mayst safely take one Glass more, it is then high time to give over. Let that be accounted a certain Sign thou hast staid long enough, and then break off: for every Reason to doubt, is a sufficient Reason to break Company.

1320 If any praise thee, let it not put into thee high Thoughts; but then think with thy self thou couldest tell him of Hundreds of foolish Thoughts; Words and Actions of thine; one of which would be enough to destroy another's Reputation.

1321 Whenever thou catchest thy self in a conceited, vain-glorious, proud Humour, call to mind some of thy foulest Crimes, or the most shameful of thy Disgraces, or the indiscreetest of thy Actions, and apply it to the present Swelling of thy Spirit, it may help to allay it.

1322 Never listen at Doors or Windows: Never ask what a Man carries covered. It's an invading thy Neighbour's Privacy; and a laying that open which he enclosed that it might not be open. What Authority hast thou to draw open his Curtains?

1323 If thou art engaged in any Dispute, set a Guard upon thy self; neither do thou be passionate, nor hear thy Antagonist; but retain Moderation thy self, and manage him by yielding (where thou findest it useful) as much to him, as Prudence and Virtue will bear.

1324 When thou bestowest a Kindness, throw it not away by giving it with a regardless Air, as though thou didst not value it; but accompany it with a good Grace, to make it appear thou hast a good Will towards thy Friend, and dost this with a Desire of doing him good.

1325 Use thy self to rise and go to bed early. This may seem a frivolous Precept. because it respects such common Matters; but if it be well observed, it will contribute very much toward the rendring of Life long, useful and happy.

1326 In Conversation, pick out something that may be for thy use; observe what thou likest or dislikest. After, when thou art alone, consider it; and pass a Resolution to follow or fly, as Prudence shall direct.

1327 If in any Undertaking thou failest in the first Design, let not that Disappointment disquiet thy Mind, so as to beat thee off; but try again, and labour to bring it about some other way. The Fish may be caught in a Net that will not come to Hook.

1328 Make not thy self the Measure of all others, for Truth and Falshood, Wisdom and Folly, Learning and Ignorance: Thou knowest not what is in others, nor in thy self neither; and therefore canst make no certain Comparison.

1329 When thou art upon Business, set thy whole Thoughts and Mind upon it. But yet take care thou engage not thy Affections too deeply in it. For thus shalt thou have thy Understanding clear, and not be overmuch disturbed, if it miscarry.

1330 Defer as long as thou canst the doing of a thing which is against thy Mind; for Accidents many times divert the Design, and deliver thee from that Strait wherein a Refusal may deeper engage thee.

1331 Relinquish not an Enterprize, because thou canst not reconcile all Objections. Some things God's Providence and the Course of Affairs may render easy; and some others are difficult, only because we see not through them at present.

1332 Be not too severe with a Servant, if his Fault be small, or committed for want of Judgment, or through mere Forgetfulness, or a little Lack of Liberty: but Faults of Malice, Obstinacy or Impiety are not to be pardoned.

1333 If thou must correct a Servant, let it not be in the Heat of a Passion, nor before Strangers. But if Correction amend him not, cut thy Hands of him, both for thy own Sake, and his, and the Scandal of others.

1334 Seem to live in the Society of Man like a heavy, useless Set; as if thou wert born to no other end, than just to tumble into the World, stay there a while, eat, drink, sleep, play, grow sick, and die.

1335 Grant a Courtesy cheerfully, and without much asking: To keep long in suspense is churlish; and by long Expectation, the Passion for the Favour dies, and the Courtesy is not esteemed, nor Thanks heartily given for it, since it seems wrung from thee.

1336 Tell not a Man in Misery, he may e'en thank himself for his Misfortune. This would be downright Cruelty, and an Aggravation of his Misery: If thou canst not help him up again, kick him not when he is down.

1337 Command thy Servant adviseably with few plain Words, fully, freely, and positively, with a grave Countenance, and settled Carriage: These will procure Obedience, gain Respect, and maintain Authority.

1338 If thou knowest a Man to be ill-temper'd, or that he beareth ill-will to thee; let him not find it out that thou knowest it, 'twill make him a greater Enemy, and he will thence-forward watch all Opportunities of doing thee a shrewd Turn.

1339 Seek not to please or gratify the Company thou sittest with, by saying or doing what thou mayest

mayst have cause to repent of afterwards, when thou recollectest and thinkest again of it coolly by thy self.

1340 Be not remarkably close and reserved in Company, especially if thou usest not to be so in all Company: It's hateful; for it implies thou either despisest, or suspectest them, or hast some Design upon them, and art a Spy, and liest upon the Catch.

1341 Pull not at a Man that is popular, because the good Opinion of many hath Interest where thou opposest: It's like pulling at a Beam in an House, where thou endangerest the falling upon thee all that have Dependence upon it.

1342 If thou art present when Favours are conferred on others, seem not to grudge: It looks envious towards the Receiver, and insinuates an high Conceit of thy self, as though thou meritedst more than he, and hast not according to thy Desert.

1343 If thy Friend take ought amiss, do not retire, and leave a Displeasure to it self. It is as if thou shouldest see thy Neighbour's House a Fire, and go away, not seeking to quench it. There is an Art to look one's self into the Favour of a displeased Friend.

1344 Get the true Reins of thy own Passions and Affections into thy Hands; and then outward Occasions may, it's true, exercise thy Virtues, but they cannot injure them: for there is a way to be wise and good in spite of Occasions.

1345 Whilst thou art yet in good Health, shake off all trifling Business as much as possibly thou canst, and before a Disease confines thee to thy Bed, set thy House in order. Pains, Sicknes, and Preparation for Death, will be full Employment.

1346 If thou hast done a commendable Thing, boast not of it. Ostentation often robs a Man of the
the

the Reputation of an Action, which of it self deserved it: It argues that Good not well done; and he that doth good for Praise only, merits but a Puff of Wind.

1347 If thou canst attain it, it may do well enough to get into such an easy Manner, and seeming Negligence, as will sit very gracefully upon thee. But this is not to be strained for, because nothing is more unbecoming than an affected, unnatural Negligence.

1348 Keep exact Accounts. 'Tis seldom observed, that he who keeps an Account of his Income and Expences, and thereby has constantly under his view the Course of his Domestick Affairs, lets them run to ruin. When any one breaks in *Holland*, their Expression for it is, Such a Man kept not his Accounts well.

1349 Take heed how thou placest thy Friendship. Virtue is the only firm Ground for it to stand upon. For neither length of Acquaintances, mutual Secresy, nor Height of Benefits, can bind a savage Heart: No Man can be truly good to others, that is not good in himself.

1350 Shew not thy self joyful, or pleased at the Misfortunes of another, though thou hatedst him: It argues a mischievous Mind, and that thou couldst have been willing to have done it thy self, if thou hadst had Power and Opportunity to thy Will.

1351 Take all possible care not to discover thy Thoughts and Intentions by thy Looks, or cause thy interior Conceptions to appear outwardly; with all their Passions of Distemper, Confusion, Love, Hatred, Hope, Fear, &c. This would be to betray thy self.

1352 Be careful to keep up the Reputation of thy Parts and Virtues with the Vulgar: For it will

be of more Advantage to thee to be accounted virtuous and learned by the Ignorant, than by the Learned: For the Ignorant are many and noisy, the Learned are few and private.

1353 Demean thy self more warily in thy Study than in the Street. If thy publick Actions have an hundred Witnesses, thy private have a thousand. The Multitude looks but upon thy outward Actions: Thy Conscience looks into thy Heart.

1354 If a great Person hath done thee an Injury, dissemble and smother thy Resentment: for it's a pure Madness to be disgusted against a Person, whom thou darest not call to an account, and who may, if exasperated, ruin thee.

1355 Never mention to a Man his Misfortunes, nor tell him of the bad Situation of his Affairs, unless thou hast Power to help him, and an Intention to relieve him. 'Twould be cruel in thee to open his Wounds afresh, and do him no good by it.

1356 When thou doest a Kindness, do it frankly before it be asked for; it will be received with a greater Sense of Obligation; because thereby thou disburthenest thy Friend of that Bashfulness, and Fear of Repulse, which commonly attends asking.

1357 Even Modesty hath its Evils and Extremes, and something of Confidence is requisite to Constancy. Do not therefore disparage thy own Prudence so much, as to steer after every pretended Mariner's Directions, but pursue the Methods of thy own Reason.

1358 Let not thy Guests see thee bustling about the Business of the House; whispering one Servant, looking angry at another, hurrying or storming. Household Affairs ought insensibly to slide along,
and

and represent a still Current, without Noise or Waves.

1359 Lend thy Friend Money as seldom as thou canst, to avoid the Vexation of asking for it again. When thou art obliged to lend him any, suppose within thy self thou givest it him; and never ask for it again, but tarry till he bring it.

1360 Reflect not on thy Trouble, thou thereby but increasest it: for whilst thou affectest thy self with Pity at the Consideration of what thou sufferest, thou softnest thy Spirits, and the Sense of thy Misery makes the deeper Impression upon thee.

1361 If thou wouldest be easy, thou must not be nice in trivial Matters, nor insist on Punctualities in Behaviour, nor be afflicted at the Omission of a little Ceremony. All People do not love to be tied down to Forms, nor to walk in Trammels.

1362 Frequent not the Company of ill Men; 'twill bring thee acquainted with Vice; 'twill make thee behold it without any Emotion: By degrees thou wilt act it, in time thou'lt get an Habit of it, and that Habit at last will be converted into a Necessity.

1363 Take my Experience: I have often observed, that Honesty and Plain-dealing in Transactions is not only an easy thing, but the best and soundest Policy; and commonly, at the long run, overcometh Craft and Subtilty, if it want not Diligence.

1364 Get and preserve a good Name, if it were but for the publick Service: For one of a deserved Reputation hath oftentimes an Opportunity to do that good, which another cannot that wants it. And he may practise it with more Security and Success.

1365 Thou

1365 Thou must not believe every idle Report of thy Friend; and in case he gives a Provocation, thou art not to reply in heat; but upon cool Blood, see whether it amount to a real Injury, or whether he will come to himself by acknowledging the Offence.

1366 If thou art in thy right Wits, thou wilt detest a choleric Passion, and a saucy Pride: When thou seest them render others so abominably ridiculous and contemptible, canst thou imagine Men cannot see the same Vices in thee, that thou seest in others?

1367 Pry not into other Mens Secrets, either Papers, Books, &c. If any thing be given to another to read, take it not out of his Hand, nor be hasty to see any Curiosity the first, nor be curious to know what any one is doing or studying, or with whom he hath been.

1368 Thrust not thy self forward to be a Mediator or Umpire in Controversies till required. And then it's better to exaggerate the Mischiefs of Disagreement, than the Benefit of Concord: For Fear is stronger than Love.

1369 Put thy Servants to Employments and Business proper for their Conditions, Years, Capacities, and Stations; but never upon unnecessary Trouble; for that's to abuse, and not use a Servant, and will cause him to hate thee.

1370 Thou oughtest to learn in time of Health, those Duties that are proper and peculiar to the Time of Sicknes. For it's a bad time to be taught our Duty, when our Body is distempered, our Mind disturbed, and when we should put in practice that which we are yet to learn.

1371 Thou'lt be no Loser by expressing thy Respects for that which another highly esteems: And it's less danger to commend the Furniture of a
Man's

Man's House, and the Rarities of his Closet, than to praise his Person, when there is no evident Occasion for it.

1372 It's better that thou have too few Servants and Horses, than too many; as well in respect of their Idleness, as also in regard of increasing unnecessary Charge. If thou art served by one, thou hast a Servant; if by two, half a Servant; if by three, none at all.

1373 When thou art in Company, do not report an hundred Follies that thou hast read or heard. That would be a Sign that thy Judgment and Discretion did not keep equal Pace with thy Fancy and Memory.

1374 Thou mayst enjoy much Peace, if thou buiest not thy self with the Words and Actions of other Men, which appertain not to thy Charge. But if thou wilt needs thrust thy self into the Cares of others; if thou wilt fetch in Troubles from abroad, and wilt not recollect thy self within thy own Breast, thou shalt always be wretched and miserable.

1375 Settle a President within thy own Breast; by which judge thy Actions, and accordingly encourage or correct thy self: Thou thy self only knowest what thou art, others only guess at thee: Rely not therefore on their Opinions, but stick to thy own Conscience.

1376 Endeavour to understand thy self in thy self, rather than in Books. Call to mind the Excess of thy past Anger, and to what a degree of Frenzy that Fever transported thee; and so thou wilt see the Deformity of thy Passion better than in *Aristotle*, and conceive a more just Hatred against it.

1377 Never give a rough Denial to a Friend: but always either grant presently his Request

else give an able Reason why thou canst not condescend. By no means suffer him to go away unsatisfied; for that may leave a Fire behind, to kindle into a Flame some time after.

1378 In Conversation never come to a Rupture; for Reputation in that case comes always off shattered. Thou mayst in Heat speak some indecent or ill-timed thing, and perhaps the Auditors may take part against thee; and if not, they will condemn both: for it's a sort of fighting in civil Company.

1379 If thou wouldest gain the Reputation of Wisdom, let it be with those that know what it is. But thou must have it, before thou hast their Esteem: And the first Step to it is, to be so wise as to know what Company it is to be learned in.

1380 When thou desirest to be informed, 'tis good to consult with Men above thy self: But to confirm and establish thy own Opinions, 'tis best to argue with Judgments below thine own; that frequent Victories over their Reasons may settle in thy self an Esteem and confirmed Liking of thy own.

1381 Since thou art destin'd to live for ever in one State or other, fear not Death, which is but as a Minute's Slumber, a short Trance, out of which we shall immediately awake, to increase our Knowledge and Experience of those Mysteries and Secrets of Nature, which at present are hid from us.

1382 If any praise thee for some Excellence which thou hast not, endeavour to get what he commends thee for, lest both he and thou get Disgrace. If for something thou hast, strive to attain it in an higher measure: so shall his Words be Truth, and thy Deeds prove them.

1383 If thou canst not take the Person's part that is spoken ill of, blame the Action, but spare the Person: Or if the Person be known, excuse or extenuate the Action: If neither can be done, praise the Person for some other good Action or Quality. So hast thou an Antidote against the Poison.

1384 Yawn not in Company; 'tis uncivil, because it seems to proceed from a kind of Weariness and Disdain, and therefore looks like no small Affront: for he that often doth so, insinuates he is so far from being pleased, that he is quite tired, and surfeited with the Company, and wishes to get off.

1385 If thou goest in a Garb not suitable to the Custom of the Place where thou livest, thou wilt seem to be of a whimsical or cross Disposition; and that thou condemnest the common Opinion and Vogue of Men, and art ambitious to prescribe to all others.

1386 Beware of jeering instead of jesting: those two are very much alike, and are frequently mistaken for one another; differing only in the Intention of the Author, or Reception of the Hearer. The former is a real Injury, but the latter an innocent Recreation.

1387 In Company be not too singularly reserved; a profound Silence is not always either wise or grateful: for when Men are obliged to speak by turns, 'tis just as if one should refuse to pay his Shot at an Ordinary, and expect to subsist on the common Stock.

1388 Consider the thing thou sorrowest for; it is either to be remedied, or it is not: if it is, why then shouldest thou spend that Time in grieving, which should be spent in active applying of Remedies? But if it is not, then is thy Sorrow in
vain

vain, and superfluous, as tending to nothing but increasing thy Misery.

1389 Never come into Conversation, so as to have a brush with Clowns, Opiniators, proud Persons, and other Impertinents; but arm thy self with Resolution, and by that means thou wilt disappoint all their Jerks and Folly. If thou art furnished with Prudence and manly Confidence, thou wilt never engage with Fools, nor be baffled by Impertinents.

1390 Have a care to whom thou becomest obliged. Thou oughtest to be stricter in the Choice of a Creditor for Benefits, than for Money: In the one case, 'tis but paying what thou hadst, and so the Debt is discharged: But in the other, when thou'st paid that, thou art still in Arrear.

1391 Jeer not any one: It demonstrates thy Contempt of him; because when thou jeereest, and puttest him to the Blush, thou intendest not Profit, but Pleasure by it: And 'tis hugely immodest, and ignoble too, to take delight in confounding another, and exposing him to Scorn or Laughter; except it be in such small things as can bring no sort of Disgrace.

1392 Discover not those Concerns to any of thy Familiars, which may revert either to thy Damage or Discredit, if the present Friendship shall be changed into Enmity: For it is a pitiful and precarious Life, which depends upon the Taciturnity of another.

1393 It's better, in many respects, to err in commanding what is not altogether convenient, than to amend it upon the Advice of an ordinary Servant. He will be encouraged, by such a Condescension, to argue with thee the Expediency of thy Commands ever after.

1394 Always remember thou art but a Man: that human Nature is frail, and that thou mayst easily fall, and then thou shalt seldom fall. But if happening to forget what thou art, thou chancest to fall, be not discouraged: Remember thou mayst rise again.

1395 Use not thy self to affect a Smile upon every Man: It's rather a Sign of a vain Mind, or of a treacherous Disposition, than of a chearful Spirit, or a friendly Temper. Some by their continual grinning, and shewing their Teeth, make Men doubt whether they honour them, or laugh at them.

1396 Take heed, when thou wouldest shew Wisdom in not speaking, that thou betrayest not Want of Judgment in too long Silence. If thou art really ignorant of the Matter in hand, thy Silence is Wisdom; but if thou understandest it, unreasonable Silence is Folly.

1397 I would not have thee give thy self much to Poetry and Mathematicks. These take up too much time, and too much room in the Soul. Moderately used, they may be good Recreations, but very indifferent Callings, bringing nothing but their own Reward.

1398 Every Man's Experience perfects his Speculations: And if thou traffickest in the Mart of Philosophy on the Stock of thy own Discoveries, thou'lt be in a fairer way to improve thy self, than a Man that trades altogether on the Credit of other Mens Conceptions.

1399 When a Mischance happens, turn it into some Advantage, by observing where it can serve another End, either of Religion or Prudence, or more Safety, or less Envy: It will turn to something that is good, if we have the Skill and Will to make it so.

1400 Use thy self to think, thou art here but a Stranger travelling to thy Country, where the Glories of a Kingdom are prepared for thee. It's therefore a huge Folly to be much afflicted, because thou hast a less convenient Inn to lodge in by the way.

1401 Thou oughtest not to defer the Execution of a Work that is necessary, upon account of the uncertain Hopes of some Conveniencies; especially when the Use of those things thou wouldest stay for may otherwise be supplied. But the Loss of Time is never to be recovered.

1402 Thou must content thy self to see the World so imperfect as it is. Thou wilt never have any Quiet if thou vexest thy self; because thou canst not bring Mankind to that exact Notion of Things and Rule of Life, which thou hast formed in thy own Mind.

1403 Thou oughtest to be diligent in the Pursuit of such things as are needful for the Body; yet not to afflict thy self with the Anguish of Cares and Fears, and such like Passions: but quietly put the Issue of thy Labours into God's Hands, and patiently expect what he will bless them with.

1404 When thou seest Peoples Affections carried strongly in a Current one way, do not at that time speak, or expostulate, for 'twill disquiet them the more; and like a little Water cast upon a great Fire, will make it burn fiercer. A wise Forbearance will compose them more, and settle them better.

1405 Shew not thy self in Publick till Maturity and Fitness. First Failings may put thee back too far for an After-Recovery: For Expectations come with an Appetite, and would be satisfied: If thou baulkest them, Men may take such an Offence, as scarce ever to relish thee again.

1406 When

1406 When thou wouldest shew thy self to the World, let thy first Approaches be modest; else when there is too much Expectation and Preamble of Worth, People are half wearied and spent in their Fore-conceits; and it is but a kind of an After-game of Credit that is so won.

1407 If at any time thy Mind seems to stagger, and incline to any thing that is ill, think upon some brave, wise, and good Man; suppose him to be present, and overlooking thee: and then do nothing thou wouldest be afraid or ashamed to do in his Presence.

1408 To avoid Envy, avoid all unnecessary and ambitious engrossing of Business, and all insolent and proud Affectation. A wise Man will sometimes, in Business that is not of much Concern, suffer himself to be crossed on purpose, and to be over-born, that he may lessen Envy.

1409 If thou wouldest be popular, let thy Face be open and entertaining. There is an Art to look one's self into Respect and Honour. A plausible and liberal Countenance creates a favourable and hopeful Opinion of thee, from those that perhaps will never need to be admitted to a nearer Acquaintance.

1410 If thou findest a happy Concurrence of thy Affairs with Time, Place, and Persons, which give Success, be prudent and industrious to make use, and dispose of this good Fortune. Tho' God provide this Good for thee, yet he requires thee to manage it thy self.

1411 Go not to a covetous old Man with any Request too soon in the Morning, before he hath taken in that Day's Prey; for his Covetousness is up before him, and he before thee, and he is yet in ill Humour: but stay till the Afternoon, till he be satiated upon some Borrower.

1412 Carry thy self very open in common Matters, and Affairs of Friendship, or good Neighbourhood. But as to such things as should be Secrets, be inscrutable; and let no Person or thing pick it out of thee. Premeditated general Evasions might be here useful.

1413 If thou canst not obtain a Kindness which thou desirest, put a good Face on it, shew no Discontent nor Surliness: an Hour may come, when thy Request may be granted. Temporizing is sometimes great Wisdom. *Cunctando restituit rem.*

1414 Be always so precisely true in whatsoever thou relatest of thy own Knowledge, that thou mayst get an undoubted and settled Reputation of Veracity; and thou wilt have this Advantage, that every body will believe (without farther Proof) whatsoever thou affirmest, be it never so strange.

1415 Be not so foolishly kind, as to yield to every body whatever they please to ask. If thou growest customarily easy to all, thou hast lost thy Liberty and Property: for thou canst not afterwards, when thou hast a mind to it, withhold or deny thy Kindness without being thought injurious. For Custom lays a Debt on thee.

1416 Be careful to keep thy self free of all Scores. If thou payest as thou goest, thou wilt retain much Quiet. Many small things neglected, and suffered to run up together, arise insensibly to a large Sum. And besides, Negligence in this Point will render thee liable to be over-rated, or falsely put upon.

1417 In Recreation, take this for a Rule: As soon as thou perceivest Delight flag, leave off; for Pleasures will not be strained beyond themselves. This Sort of Temperance will render thy Pleasures exceeding sweet. Man is therefore unhappy, because he knows not when to give over.

1418 Some

1418 Some Books may as well be borrowed as bought, such especially as thou meanest to look over but once; and then it's good to set a precise Time when thou wilt return them: for that will bring a sort of Necessity on thee of reading them, and also give thee Credit to borrow more.

1419 Be a most strict Observer of Order, Method, and Neatness in all thy Affairs and Managements. *Saturday* concludes the Week: If thou wouldest set apart that Day, take a View of all thy Concerns; to note down what is wanting, and to put every thing into its Place, thou wouldest prevent much troublesome Confusion, and save abundance of Vexation and Pains.

1420 In thy Study and Pursuance of a Notion, first work it out by thy self as far as thou canst, and make it lie as clear and distinct in thy Head as possible; and then (but not before) consult Books, and discourse thy Associates. For remember, thou art not always to live on Reliance, and go in Leading-strings.

1421 Not to be provoked at all is best: but if thou art mov'd, correct not, nor revenge, till the Fume be spent. For every Shock our Fury gives, is sure to fall upon our selves at last. If we did but observe the Allowances our Reason makes, upon Reflexion, when our Passion is over, we could not want a Rule to behave our selves by in the like Occasions.

1422 In chusing a Wife, be sure of it that she be not of a different Inclination, as to Matters of common Life, from thee. For if one delight in Company, the other in Privacy, you must live together with as little Conveniency, as (in the Fable) the Swallow and Snipe would do; whereof one loved nothing but Summer, and the other but Winter.

1423 In great Families the Master saith, Go; but in smaller, Let us go; implying that he will accompany him. When Go is said, perhaps the Command may be executed after a sort, but with some Uncertainty, because the Business is not under the Master's Eye. But Let us go, doth the thing immediately and effectually.

1424 Endeavour with all thy Power to get a manly Confidence: For a sheepish Bashfulness, when one knows not how to look, speak, or move, for fear of doing amiss; and always blushing, and not able to support an harsh Word, or stern Look, will render us liable to Ridicule, Contempt, and Insult.

1425 Do all thou canst to keep up a fair Reputation with all Persons. Be with Superiors humble and compliant, but not base and flattering: With Equals grave, but not morose; With Inferiors courteous and fair spoken, not fullen or imperious. For no Man is willing to own him, that is out of the good Opinion of the World.

1426 In Business that thou understandest, it's an Advantage to thee to propose first: In what thou understandest not, it's best to receive Proposals. And if thou hast a doubtful Cause, or an instant Adversary, and findest him disposed to comply with thy Desire, defer not to dispatch.

1427 In dealing with Merchants, and Men of Business, cut off Ceremonies, and declare thy Business at length, rather than too briefly, to prevent Mistakes. Besides, a Man is not always in Disposition, or of Ability to fathom the Depth of an Affair with a short Lead-Line.

1428 It's better that thou be rather something sparing, than very liberal, to even a good Servant; *for as he grows full, he inclines either to be idle, or to leave thee: and if he should at any time* murmur.

murmur, thou mayst govern him by a seasonable Reward.

1429 Labour by a wise and virtuous Life to get thy Soul so settled, that which way soever she turns her Eye, the Heaven is calm and serene about her: No Desire, no Fear, no Doubt, no Difficulty, can assault the Imagination of such a one, so as to cause Offence or Disquiet.

1430 Get into some settled, honest, and creditable Employment, suitable to thy Place, Estate, Inclination, and Education; and manage it carefully, with a good Conscience and unspotted Reputation. This will be the surest and best way to gain Quiet and Satisfaction in this World.

1431 Often think with thy self, that others excel thee in Wisdom and Virtue: And use frequently to suspect thy self to be easily confuted and convinced of thy Errors, if thou wert told of thy Failings. All this thou mayst do and suffer, and yet not be so easy, as to be led by the Nose by every pragmatistical meddling Fellow.

1432 Fear not that which cannot be avoided. It's extreme Folly to make thy self miserable before thy time; or to fear that, which it may be will never come; or if it do, may possibly be converted into thy Felicity. For often it falls out, that that which we most feared when it comes, brings much Happiness with it.

1433 I would have thee never aim at great Things. Ambition makes a Man plunge himself into a multitude of restless Cares, Pains, and Perplexities, to gain only the windy Praises and airy Estimation of Men, whose Minds are most inconstant and wavering, and not to be depended on.

1434 First know the Character of the Person thou hast to do with: next feel his Pulse; and then
attack

attack him by his strongest Passion; which is his weaker Side: And that is a sure Way to gain him. But this must not be done trickishly, and knavishly, to circumvent and wrong him.

1435 Use not commonly and unnecessarily the Name of God, or the Devil; nor Passages of holy Scriptures; nor mocking at any thing relating to Piety or Devotion; nor Oaths; nor coarse By-Words; nor undecent Expressions used only by Persons of ill Behaviour, or mean Condition.

1436 In Conversations of Kindness, take care that thy Tongue and Judgment be both of a piece, accompanying thy Discourse with such Gestures, Countenances and Actions, as are expressive of the same Will and Affections; giving to know, in short, the Causes that inducethee to Love and Honour, and think thy self obliged.

1437 In Business, let every Man talk his fill. Rather than interrupt him, provoke him to speak; for he will blurt out many things for thy Advantage: Some out of Inadvertency, some out of Vanity, when he stands flourishing upon Circumstances, and Matters of small Moment.

1438 Affect not to have great Resort to thy House. Thy vulgar Friends will steal away thy most valuable Jewel, Time. If thou wert with them any where but at home, thou mightest easier get away from them; but at thy own House, thou must endure their Pleasure.

1439 If thy Servant be Ill-natur'd, and does not kindly respect thee, but is self-conceited, and surly, and heady; yet if he be not positively dishonest, nor ignorant of his Business, bear with him a-while to serve thy present Turn: but as soon as thou canst better provide thy self, rid thy Hands of him.

1440 A Man that is not of a real Ill-nature may possibly speak slightly of thee: Of such an one do thou speak well. Believe me, this will work strangely in gaining him to thee: whereas ill Language would change his Disrespect to downright Hatred of thee.

1441 Forbear telling in Company, where thou art not very well known, or where thou art not very well respected, strange things, though they be really true, lest thou be accounted a Stretcher. And no Animal in the World is more contemptible than such an one.

1442 When thou adviest a Friend, propose not thy Counsels as Laws to him with the Air of a Master; that would take from him the Privilege of examining what thou sayest. Thy Part is to endeavour to draw him with Reason, not drive him with Authority.

1443 A great Skill in Conversation will be, not so much to shew thy own Wit, as to give other People an Opportunity of exerting theirs: For he that parts from thee pleased, and satisfied with himself, is perfectly so with thee. Men seek less to be instructed than applauded.

1444 Kings, who gain Battels, and take Cities, are obliged for their Laurels to the gallant Performances of their Captains and Soldiers. But thou, if thou vanquishest thy ill Apperites and Passions, wilt be indebted only to thy own Valour for that glorious Victory, and better meritest the Name of a Hero.

1445 Look upon vicious Companions as so many Engines planted against thee by the Devil; and accordingly fly from them, as thou wouldest from the Mouth of a Cannon. Make no Acquaintance with those whom nothing will satisfy, but that thou go to Hell with them for Company.

1446 Make it neither thy Hope nor Business to please all People; only endeavour to imitate those that are wise and virtuous, and do and suffer whatsoever is incumbent on thee; and then let the People spit out what Poison they please. For my part, I hold it for a great Commendation, not to please the Vicious.

1447 Employ not many Assistants in thy Affairs; for thou must in Gratitude repay each Individual when he requires it, since thou standest bound to him.

1448 In order to allay thy Discontent, imagine with thy self that thou hast a Division of the Infirmities of human Nature with other Men; and then thou shalt find the Advantage is on thy side; seeing there is in thee but a small Portion of Pain, for infinite Passions, Sufferings and Wants that are in others.

1449 Affect not hard Words; a Design to be thought learned thereby, shews want of Learning. For the more knowing any Man is, the plainer he is able to express his Mind. But on the other side, thou art not to descend to low and mean Expressions; that will savour of an ungentle Breeding, and coarse Conversation.

1450 If thou gettest not an Indifference to all idle Censures of Men, thou wilt be disturb'd in all thy Transactions, it being scarce possible to do any thing, but there will be Descants made on it: Nay, thou must suspend even the necessary Actions of Life, if thou wilt not venture them to the being misjudged by others.

1451 Truly thou shalt never have done, if thou wilt needs take all the Affairs of the World to heart, and be passionate for the Publick, whereof thou makest so small a Part. If thou sendest for Mischiefs so far off, there will not an Hour pass, wherein

wherein some Disconsolation or other will not come upon thee.

1452 In negotiating with Persons, observe their Temper, and (as far as Prudence will give leave) comply with their Humour: Suffer them to speak their Pleasure freely; seem to be pleased, if not with their Opinion and Party, yet with their Elocution and Ability; this may probably draw them on to let fall something, that may be for thy Advantage.

1453 Be rather careful of what thou do'st, than of what thou hast; for what thou hast is none of thine, and will leave thee at thy Death: But what thou do'st is thine, and will follow thee to thy Grave; and will plead for thee, or against thee, at thy Resurrection.

1454 In speaking, use not so little Gesture as to stand immoveable, like an Image without Life; for that will be taken, not for Gravity but Dulness. Nor so much, as to lay about thee like a Thresher; for that would be Buffoonery; and make thee despised, and not heard.

1455 Affect not to appear excellent in less necessary Qualities and Attainments: For that would be to produce Witness against thy self, that thou hast spent thy Time, and applied thy Study ill; which ought to have been employed in the Acquisition of more useful, and more necessary things.

1456 In Consolations, thou shouldest at thy first Approaches favour thy Friends Grief, and express some Approbation of their Sorrow. By this Indulgence thou obtainest Credit to proceed; and after a facil and insensible Manner, slidest into Discourses more solid, and proper for their Cure.

1457 If any attack thee by Argument, and thou hast not a brisk Answer immediately ready;
stand

stand not to pursue the Point with a tedious and impertinent Contest, bordering upon Obstinacy: but turn it artfully to something else; let it pass, and defer thy Revenge, for a Time to come.

1458 Thou mayst not defer the Amendment of thy Life to the last Hour, because the Thief was saved: For as that was a Precedent that none should despair; so was it but one Example, that none should presume. Desperation is a double Sin; and final Impenitence hath no Remission.

1459 I would not have thee be one of those, who are as wise at the first Prospect of a Business, as ever they intend to be; and who, as if they had an infinite Knowledge, presently jump into an Infallibility of Opinion, which they can never after find in their Hearts to retract and outgrow.

1460 Deceive not, defraud not; but keep up to the strictest Rules of Justice and Honesty: For all unjust Acquisitions will one Day prove like a barbed Arrow, that must be plucked back again; and that not without horrible Pain and Anguish; or else will destroy thee eternally.

1461 Repine not at the Plenty or Splendor of thy Neighbour; at the Greatness of his Income; the Magnificence of his Retinue, &c. Consider what are frequently the dismal, and wretched Consequences of all this, and so thou wilt have little Cause to envy this gaudy Great One, or to wish thy self in his room.

1462 In making of a Judgment, consider not so much a Man's Words, and common Conversation, (where there is seldom any Temptation to be ill) as his Actions, and most settled Course of Dealings in Business. Many speak well, and do ill. A Knave knows, honest Words cost him nothing, and without them he can catch no Woodcocks.

1463 Give

1463 Give not a presumptuous Person Counsel; he will hate thee for it; for his sort of Sense tells him, thou hereby supposest thy self wiser than him. And if thy Counsel to him chance to be in a Matter of great Concern, thou certainly ruinest him: For he will do the contrary, to shew he needs none of thy Advice.

1464 Place not thy Amendment only in increasing thy Devotion, but in bettering thy Life. This is the damning Hypocrisy of this Age; that it flights all good Morality, and spends its Zeal in Matters of Ceremony, and a Form of Godliness without the Power of it.

1465 In all things preserve Integrity. The Conscience of thy own Uprightness will alleviate the Toil of Business, and soften the Harshness of ill Success and Disappointments, and give thee an humble Confidence before God; when the Ingratitude of Man, or the Iniquity of the Times rob thee of other due Reward.

1466 If thou usest Vigor and Resolution in Business, thou thy self wilt never miscarry, though sometimes thy Designs may. Thou canst never be a loser in Honour and Reputation, but wilt appear a great Man, even in the most unfortunate Accidents; and make even ill success itself attest thy sufficiency.

1467 Be easy in Company; it's uncivil to clash with every thing in Conversation that thou dislikest, or to confute every thing thou thinkest false; to formalize upon all the Foolery and Nonsense thou hearest. Thou art not to contest with the whole World, as if thou wert the universal Reformer.

1468 When thou art at leisure by thy self, consider what may be the properest Ways, 1. To detract from thy self modestly. 2. When and how to value and recommend thy self. 3. With
wha

what Artifice, to behave thy self to Contemners, and all sorts of People.

1469 If thou hast an Adversary too mighty for thee, let not thy Passion drive thee to any peremptory Resistance; but wisely forbear, and keep thy self to thy self. He that shews himself fiery, where his Flame cannot touch, like Lightning appears only in the Flash, but consumes nothing.

1470 If thou wouldest leave any Place or Employment, and secure thy self from After-Aspersions, make publick Protestation of thy sincere Behaviour therein. Thus thou removest like a Light which is not put out, and choaked in Snuff; but removed from one Candlestick to another.

1471 In soliciting, it's better to move by Speech; if thou hast a Talent for it, than by Letter. Thy Person, thy Face, thy Delivery may beget regard; and when thou art with him, perhaps he will not have Confidence to deny the Suit: But at a Distance, he can write back to thee a Letter, and not blush.

1472 Accustom thy self to bear, even undeserved Reproofs patiently, and contentedly; and the harsh Words of an Enemy: as knowing that the Anger of an Enemy is a better Monitor, and represents our Faults, and puts us in mind of our Duty, with more heartiness, than the soft Kindness of a Friend.

1473 Be careful thou dost not utter a Lie in thy Prayers; which though not observed, is frequently practised by careless Persons; especially in Forms of Confession, affirming things which they have not thought, professing Sorrow which is not, making Promises and Vows they mean not.

1474 Be severely careful to guard thy self against Curiosity, Tatling, and needless Enquiries. Those are the very Rust and Canker of Time, to eat it up: And when they once seize upon us do commonly devour so much of our Lives, that they render the whole Remainder useless and unprofitable.

1475 Be the same in the Sight of God, who beholds thy Heart, that thou seemest in the Eyes of Men, that see thy Face: And content not thy self with an outward good Name, when thy Conscience shall inwardly tell thee, it's undeserved, and therefore none of thine.

1476 In selling, let no Price be heightened by the Necessity or Unskilfulness of the Buyer: for the first is direct uncharitableness to the Person, and injustice in the Thing; because the Man's Necessity could not naturally enter into the Consideration of the Value of the Commodity: And the other is downright Deceit and Oppression.

1477 Religiously keep all Promises and Covenants, though made to thy Disadvantage; and tho' afterwards thou perceivest thou mightest have done better. And let not any precedent Act of thine be alter'd by any After-accident: Let nothing make thee break thy Promise, unless it be unlawful, or impossible.

1478 When thou art delivered from Afflictions, in a special Manner recollect and call to mind those Errors, Failings and Sins, that did most disquiet thee in the time of thy Adversity; and be most severe against them.

1479 Let thy begging of Pardon be ever accompanied with a Resolution not to offend again: Otherwise, God that sees thy Heart, looks upon thy asking Pardon, as a higher, and more impudent

udent and presumptuous Sin, than that which thou seemest to beg the Forgiveness of.

1480 Our secret Grievs and Uneasinesses about Mens Opinions of us, make those Men neither better nor worse towards us. Do thou but walk virtuously, and inoffensively, and never imagine or care what they think or say of thee. This will procure great Quiet and Consolation.

1481 In Reconciliation it's more policy to pass over Words and Causes, which occasioned the Difference; than to piece the Rent with weak Excuses and Apologies. It's a wrong Method to make the very Cause of your fall-out, which was Words, the way to Agreement again. This would be to send thy old Wrath an Ambassador for a new Reconcilement, *Prov. xvii. 9.*

1482 Pick out of thy Companions Associates; and associate wisely. In the Society of thy Equals thou shalt enjoy more pleasure: In the Society of thy Superiors thou shalt find more profit. To be the best in the Company is the way to grow the worst. The best means to grow better, is, to be the worst there.

1483 Take heed of that Honour which thy Wealth hath purchased; for it's neither lasting nor thine own. What Money creates, Money preserves. If thy Wealth decays, thy Honour dies. That is but a slippery Happiness, which Fortune can give, and can take away.

1484 In the Matter of Composition, especially of Letters, thou shouldest write as thou speakest, with Ease and Freedom; for it is more friendly, as well as natural. And it is so much my Inclination, (saith *Seneca*) that if I could make my mind visible to my Friend, I would neither speak nor write.

1485 After a Man hath told News, or a Story in thy Presence, do not stare at him, and ask what was that you said: For that shews thou contemnedst the Relator, and mindedst not what he told thee. Besides, if thou requirest him to tell the same Tale, as often as thou art pleased to ask it, thou thereby makest him much thy Inferior.

1486 Do not in Company even thy own Business, if it may be delay'd; read not a Letter; commend not, nor chide thy Servants; assume not all the Talk: Entertain them not with Stories of thy Self, Wife, Children, or Family: Tell not thy Dreams; censure not; contradict not; but give place to the major Part.

1487 Thou mayst freely and safely discourse of Matters of Learning, Philosophy, Poetry, Mathematicks, Travel, Government of foreign Countries; Histories of Times long ago past; or present, of other Countries; Husbandry, Horses, Hunting, Fishing, Fowling, and the like Subjects, which concern no Man's Reputation, Interest, or Faction. And therefore none need care which part they take.

1488 When thou hast extorted from a Person what he obstinately denied, thou needest not doubt, but at the same time also, to obtain another he would not willingly grant. For when a Man is forced as it were to let go his hold of what he most firmly grasped, he unbends his Hand, and abandons whatever it contained.

1489 If between thy Friend and thee a private Thought of Unkindness arise, presently and mildly tell it him, and be reconciled. If he be clear, thou shalt like him the better when thou seest his Integrity; If faulty, his Confession merits thy Pardon: and though in the Discussion you should jar a little, yet be sure to part Friends.

1490 Speak

1490 Speak not conceitedly before an Artift, of his own Art, which it muft be fupposed thou underftandeft but little of. But if occafion be given, thou mayft fpeak of it by way of doubting, or asking fome Questions, manifefting by that Modesty that thou haft more defire to underftand what thou knoweft not, than to utter what thou knoweft.

1491 When thou art with Women, thou muft not enter into Strife and Contention with them; for by fuch Thwarting, and obftinate Dealing, there is nothing to be gotten at their Hands but Ill-will: Therefore it is ever better to foorthe them, than to thwart them in their Sayings.

1492 Talk little; and Hear much. Reflect alone upon what paffed in Company; diftruft thy own Opinion; and confider that of others. Run not too faft where thou art not fure of the way. Thefe are fome of the Rules, that a Young Man fhould obferve.

1493 When thou heareft talk of any ones Condition, never trouble thy felf to think of him; but prefently turn thy Eyes upon thy felf, to fee in what Condition thou art. Whatever concerns another, relates to thee thus much, that the Accident that has befallen him, gives thee caution, and rowzes thee to turn thy Defence that way.

1494 Promise nothing of Importance without deliberation; and except thou haft a Mind to perform it: for thou art free not to promife; but when thou haft done it, thou art engaged to perform what thou promifeft. Exprefs clearly and plainly, for fear thou fhouldeft be mifunderftood, and be thought to have promifed more than thou performeft.

1495 If upon the beft Survey thou canft make of thy own Forces, and after fome (not faint) trials, thou findeft thy felf no match for the World,
and

and unable to countermine its Policies, and fairly oppose its Power: Then (if thou canst) thou mayst and oughtest to retire from the World, as from the Face of a too potent Enemy.

1496 Whenever thou perceivest the least Motion of Anger within thee, make as much haste to check it, as thou wouldest to quench a Fire in thy House. And be sure to keep strict watch over thy Tongue, that it breaks not out into provoking Expressions: For that Breath will blow up the Fire, not only in thy Antagonist, but in thy self.

1497 If at any time thy Thoughts be lifted up, and thou fanciest thy self to be something; the Earth, which is always present, will tell thee whereof thou art made, and whence thou hadst thy Origin, and whither thou shalt go; for Dust we are, and to Dust we must return. And upon this humble Foundation, thou mayst build the highest Virtue.

1498 Consider sadly, that thou must e're long dwell in a House of Darkness and Dishonour, as thy Fore-fathers do. Thy Body must be the Habitation of foul Insects: Thy Soul must be as thou makest it by thy living here, in a State of good or bad everlastingly. Upon these Thoughts it will not be easy for thee to be gay in thy Imagination; or to be drunk with Wine, Joy, Pride or Revenge.

1499 Speak not through the Nose; nor with any affected, or unhandsome Gestures; wrying the Mouth, swelling the Cheeks, putting out the Lips, Lispering. Also when speaking, make no short Stops without Reason; neither Hum, Hawk, Cough or Spit, but when thou hast real Occasion; else it will look as though thou wert at a Stand, and inventing what to say.

1500 Dispatch not an ill and difficult Business so absolutely, but that, if possible, thou leavest place to undertake and introduce it again. Time and Opportunity alter many things; and make that pass smoothly, which formerly would have been refused, had not thy Dexterity left open a Door for a new Treaty.

1501 When thou consultest a Friend about any Business, be not hasty, where the Matter will allow of Time, to receive his present Answer; but give him leisure to consider; for the common and first Conceptions of most Men are pretty much the same; at least their *extempore* is not equal to thy premeditated.

1502 Converse not much, and be not too familiar with ordinary People: Yet lest thou be accounted proud, and be hated; when thou art with them, be courteous in thy Salutes, Discourses, Offers of Kindness, but especially in giving what looks like Reasons in thy Discourse: For then they think that thou dost not despise them.

1503 In Conversation, speak Reason, rather than Authors; rather Sense, than a Syllogism; rather thy own Thought than anothers. If thou continually quotest others, 'twill argue a Poverty in thy self, which forces thee to be ever a borrowing: 'Twill be a greater Commendation to say thou art wise, than that thou art well read.

1504 Lay down such Rules to thy self of observing stated Hours for Study and Business, as no Man shall be able to persuade thee to recede from. For when thy Resolutions are once known, as no Man of Ingenuity will disturb thee; so thou'lt find this Method will become not only practicable, but of singular Benefit in abundance of things.

1505 If thou wouldest please in Company of such as think themselves intelligent Persons, explain not things too particularly, but express half, and leave it to thy Hearers to make out the rest: They will gratefully take it for an Argument, that thou hast a good Opinion of their Apprehension and Judgment.

1506 Avoid all vulgar, nonsensical, mean Words and Expressions, which have no Grace nor Wit: For such bring thee down to the meanest Class of Clowns, and cause thee to be despised. As for Instance, Dumfound, *Hicinus Doctius*, Slap-dash: As fine as Five-pence: The Deuce take it: In the Twinkling of a Bed-staff, &c.

1507 Be not unwilling to pardon: Despair makes Men attempt things, which otherwise they would not. If a Person that has offended thee finds he must be thy irreconcilable Enemy, and that Malice must last always, he will continually watch Opportunities of injuring thee, and in time will draw in others to assist him in it.

1508 If Death be such a terrible Thing, endeavour to live in such a Manner, that it may never affright thee when it shall approach thee, or when thou shalt see it invade others; expecting it at all Times, and in all Places. Dost thou know by what Herbs, or by what Charms I do not fear it? 'Tis by leading an innocent and good Life.

1509 Shun all Debates in Matters not understood by those thou conversest with; for they being perhaps not humble enough to submit to thy Judgment, will immediately oppose thy Reasons; and if superior to thee in Quality, or perhaps in Voice, pretend to the Advantage by Authority and Strength of Lungs, when Reason serves not their Turn.

1510 Let that content thee that has been gotten honestly; that thou canst leave contentedly, canst use soberly, and distribute chearfully in the Time of thy Life and Health: For that other, on thy Sick or Death-bed, seems rather a Cheat than a Charity; inasmuch as it is more a Distribution of another Man's Goods, than of thy own.

1511 In doing Business of Concern, apply thy whole Thoughts and Mind seriously to it; but be not too easy, nor passionately engage thy Affections in it; nor promise thy self certain Success. By this means thou wilt have thy Understanding clear, and not be disturbed over-much if thou miscarriest; which thou must make account will often happen to thee.

1512 Keep Formality above-board; but Prudence under Deck: for nothing will give a greater Stop to thy Affairs, than to be esteemed very wise by them thou art to deal with; it will beget Jealousy in them. And thy Wisdom will be an Alarm to them, never to come unprovided, when they have any Concern with thee.

1513 Amend thy Life, if thou desirest to be revenged of Fortune, and be Proof against all her Darts. Increase in Virtue if thou wouldest be invulnerable: Be as good in Prosperity as in Adversity. Nothing but good Works can make thee happy in this World, and live when this World shall be no more.

1514 When thou preparest against an Enemy, make account that the Preparations on his side are as great as those on thine. And promise not thy self Success from the Indiscretions thou mayst imagine he hath committed: But rather suppose, he having his Senses and Judgment about him, may have provided at least as well as thy self.

1515 Be not too glorious at first; it will raise too great an Expectation, which, when disappointed, will turn to Scorn. Thou hadst better shew thy self by a little at once, than in a windy Ostentation bluster out thy self all together: So that Respect thou gaineest will be more permanent, though it be not got in such Haste.

1516 When two great Men have a Difference, 'twill not be safe for thee to declare for either Party; but let them fight their own Battels. For these two coming afterwards to be reconciled, thou wilt be at the greatest Loss in the World; in regard the one will be apt to forget the Service thou didst him, and the other will remember the Affront he conceived thou offerdest him.

1517 In thy Conversation, or Writing, make not too much use of Fancy, and Flights of Wit: It begets vain and puerile Ideas, which tend neither to make us wiser, nor better, nor more acceptable. Thy Thoughts should be produced by good Sense, and right Reason; and ought always to be the Effect of thy Judgment.

1518 As to Servants, take these three Rules: 1. If any will do his Business with fair Words, I would not have him chide into it. 2. I would never blame him for Incidents, such as might befall my self, or any one else. 3. Nor ever should I find fault with him for doing that amiss, wherein he had no particular Direction.

1519 If an Enemy or an ill Man take up a Fit of Kindness all of a sudden, and appear to be better natur'd than usual, it will be good Discretion in thee to suspect Fraud, and to lay his Words and Practices together: for there are no Snares so dangerous, as those laid for us under the Cover of good Offices.

1520 Always put the best Construction on Business and Conversation: And do not suppose there was Malice or Contempt meant thee, in every Action or Word thou dost not understand. To interpret up to this Rigor, will make thee often mistaken, and always upon the fret; and is the way for thee neither to be just to others, nor kind to thy self.

1521 Strictly observe the first Stirrings and Intimations, the first Hints and Whispers of Good and Evil that pass in thy Heart. This will keep Conscience so quick, and vigilant, and ready to give a Man true Alarms, upon the least Approach of his spiritual Enemy, that he shall be very seldom liable to a great Surprise.

1522 In the thing thou wouldest have succeed, make trial of all the Advantages thou seest open: There are more Ways than one into a City; and some Posterns may be open, though the Fore-gates be shut. And when thou hast an Advantage, make thy own fair Terms; else thou mayst say, like *Job*, *Oh that I were as in Months past.*

1523 Take no notice of every Neglect and small Injury, for so thou discoverest thy self too tender of thy Honour; which thing will soon create thee Contempt, and make thee accounted a touchy, testy Fool. Those Thoughts are troublesome and vexing to their Owners, which, like Briars, catch at every thing that touches them.

1524 In Matters of false Aspersions, insist not too much upon direct Contradiction; but appeal to such Witnesses and such Circumstances, as are most probable to vindicate thee. By this perhaps thou blowest not Suspensions quite away, yet thou scatterest them: And some People will believe what thou sayest.

1525 When thou art maligned and ill-spoken, of take the Advantage of presenting thy self with an innocent Confidence, and shrink not; especially if thou canst any way make it appear thou hast forborn taking Revenge, where thou hadst an Opportunity of doing it.

1526 In thy Dealing, use a kind of Openness and Freeness. Such Behaviour will make others free to thee. 2. Get the Opinion of Secresy; forthen, like a sound and close Vessel, Men will pour themselves into thee. 3. Get the Report of upright Dealing, and Men will negotiate more sincerely and plainly with thee. Do not affect the crooked Going of the Serpent.

1527 When thou art to receive Favours or Rewards, don't betray (by thy Joy and Alacrity) any Project which lies dormant in thy Bosom. Discover not thy secret Ends and Purposes; yet give no Occasion for Suspicion. He's a Fool, that when he borrows his Enemies Sword, tells him, he means to slay him with it.

1528 In negotiating, consider the Sex. 1. The Feminine is more soft and easy (though not always so) and lighter things will prevail. 2. The Age: Old Age is more morose, and hard to be treated with. 3. The present Condition: Prosperity makes Men daring and confident. 4. Their Advantages, and Disadvantages or Weaknesses, and where they lie most open.

1529 Take up this peremptory Resolution and Practice: I will not be angry, though a just Occasion be offered. And let the Performance of that Resolution be the first Act after the Provocation. For if a Man can but bring himself to this pass, that he takes not fire at the first Touch, he will not be blown up, and his Passion will cool.

1530 If one importune thee too much, dally with him by circulatory Speeches; run him into a Ring; delude him merrily for his Curiosity; throw some ridiculous Pun at him: Let him see by thy bantering, that thou art not well-pleased with the thing, nor yet much displeased, because thou rejectest him, and yet retainest good Humour still.

1531 Think, and find out what it is that thy Delight is really upon; as Company, Hunting, bodily Exercise, Cards, Musick. And then give thy self all the Pleasure thou canst, without squandering away precious Time, or otherwise prejudicing thy self or others. Thou art not to be always chain'd up to thy Oar; therefore let Life be as Nature ordained it; some Labour, some Pleasure, some Rest.

1532 A principal Thing thou oughtest to take care of in Housekeeping, is the prudent disposing of Money. And he deserveth the greatest Commendation, who doth not pinch, and patch, and live penuriously in the want of Necessaries; but who hath the best Faculty in spreading his Shillings, or making the best Appearance with the least Expence.

1533 If thou wouldest truly judge of a Woman, make not the complaisant Allowances which Fops have introduced; but suppose her Masculine, and then weigh her real Excellencies and Deficiencies: For in good earnest we all befool our Judgments with thinking too much of her fantastical Invisibilities.

1534 Never fall at variance with any body, till thou needs must; neither quickly take notice of an Injury or Abuse offer'd thee, unless it be a very apparent and great one, and such as hath evident Damage or Danger in it; or unless it's probable
thy

thy taking notice of it may prevent the like, and secure thee for the future.

1535 Be punctual even in small Matters; as meeting a Friend, restoring a Book: For failing in littles will bring thee to fail in greater, and always render thee suspected; and thou shalt never after be confided in, even when thou meanest most heartily and truly.

1536 Let that Table which God hath given thee please thee. He that made the Vessel knows her Burthen, and how to ballast her. He that made all things very good, cannot but do all things very well.

1537 If there happen any Misunderstanding, or ill-grounded Suspicion and Mislake between thee and another, endeavour as soon as ever thou canst, and before it have gone too far, to set all right again: Either thy self by a frank Openness in Conversation; or by a Friend, that may set the Matter in a true Light between you.

1538 Live so as to be noted for speaking and acting with Truth to the utmost Exactness. Never counterfeit (when thou wouldest be taken to be in earnest) so much as a Look, Posture, Gesture, or Word: For be assured, Truth and Nature will set thee out infinitely better than Affectation and Artifice.

1539 Keep Company with Men of Reputation for Honesty, Wisdom, Virtue, Ingenuity. Thou wilt improve thy self by such, and wilt be thought to be such thy self. If thou makest thy self a Companion of those that are any ways scandalous, their Faults will stick upon thee, though thou shouldest possibly not be guilty of them.

1540 Keep not House in so sparing a manner, as to pinch the Bellies of thy Servants. It is not only an uncomfortable manner of Life, but v

profitable also: For they will waste and spoil all they can by way of Revenge; and will work as untowardly, and as little as they possibly can; and some have I known, that by so doing have wasted their Patrimony.

1541 If thou findest any Delight in writing, go on; but in hope to please and gratify others, I would not have thee black the End of a Quill; for long Experience hath taught me, that Builders always, and Writers for the most part, spend their Time, Pains and Money, in the Purchase of Re-proof and Censure from envious Contemporaries, and self-conceited Posterity.

1542 Resolve to thrust thy self forward in Company, and live uprightly and well in spite of those that live ill, whose Vice set against thy Virtue will render it the more excellent; and thou wilt have inward Joy, to see thy Virtue hath won the Victory in the Combat: Thou persisting in thy Goodness, in the midst of their Naughtiness.

1543 Submit freely to the Divine Disposition and Providence. Assure thy self thou wilt gain nothing by Contumacy; for submit thou must, whether thou wilt or no: And those Providences that are not according to thy Desire will gall thee the more, because of the Unquietness and Impatience of thy Mind under them.

1544 In Presence of great Men speak but little, and speak only what thou positively knowest, and upon good Occasion. It might be good to pre-meditate and think before-hand (where it well can be done) what thou meanest to say, and what Objections may be made against it; and then do it boldly, and in handsome Order.

1545 Whatever matter inwardly troubles thee by no means in Word, Countenance, or Carriage, shew the same outwardly, and then no Advantage
can

can be taken against them. Indeed, contrary to the
gains made in business they now to receive by the
wholesale of a thing as much as the retail. It
too late to turn of necessity.

1545 I earnestly advise thee not to be hurried
by, when thou hast to buy and selling; for
they may be agreeable to some who are not satis-
fied, yet they usually think more than they value.
One shall often see the first of the morning them-
selves begin to sell, and may like better, and
soon end in earnest, and quiet.

1547 Suffer not thy self to be hurried into the
Favour of great Persons. And if thou art the
my Advice, never say the word of great Person's
ship. Thou shalt not be hurt and the word pro-
mised. Winge. Showing a more and more their
Fortune. And Men have the power to have the
clinations.

1548 As thou art a man, make thyself a man
all the different Conditions of men. Thou shalt
most happy and most contented. Thou shalt
with more tranquility and more contentment
ger, than in any other state. Thou shalt
Fortune is avoided. Thou shalt avoid the
Dangers and Sufferings.

1549 Suffer not thyself to be hurried into
in matters of great importance. Thou shalt
if it be not a thing of great importance, it is
well, it was no more than a thing of great im-
portance; and for that reason, it is a thing of
thee; and for that reason, it is a thing of
if it happen wrong, it is a thing of great im-
portance, and for that reason, it is a thing of
Humour, and for that reason, it is a thing of
Man, or else a false friend.

1550 Follow the path of Virtue, and be happy.
But do nothing by care or fear, for that is the
right way to become a false friend, and a hy-
pocrite. Let all thy Actions proceed from a
pure
113

Principles of Reason and Generosity in thy self; and when thou seest rare Examples, let them serve thee only to awaken and rouse thy innate Virtue.

1551 Keep not a great Family. All that accrues to a Master by the Greatness of his Family, is the Increase of his Care in the Regimen of it; a great deal of Vigilance and Circumspection being required to keep it in tolerable Order: And if it be not so kept, thy House becomes a Wilderness, and thy self a Prey to the Beasts thou feedest.

1552 Regard not so much what the World thinks of thee, as what thou thinkest of thy self: Yet the Approbation of wise Men, though it shou'd not puff thee up, ought to encourage thee. And he that rejects all the Testimony of others, doth not so much express the vile Opinion he hath of himself, as the Contempt wherein he holds his Neighbours.

1553 That thou mayst preserve thy self from the Passion of Anger, avoid all Occasions that may be likely to inflame thee; and learn to grow callous, so as not to feel ordinary Injuries, nor the Speech of the People. Resolve, whatever happens, thou wilt not be angry to day: Get into a Custom of watching thy self, and considering whether thy Thoughts are running.

1554 When one is relating any thing, interrupt him not, unless there be great reason for it: Don't say, No, it was not thus; but I'll tell you: You leave out the best Part of it, &c. In good Manners thou oughtest to suffer him to go his own way and pace; and at last, if it be of Concernment, thou mayst civilly set the matter right.

1555 If thy Friend be in want, don't carry him to the Tavern, where thou treatest thy self as much

as him, and entailest Thirst and Head-ach upon him the next Morning. To treat a poor Woman with a Bottle of Burgundy, or fill his ~~Small-bell~~, is like giving a fine Pair of Laced Ruffles to a Man that wants a Shirt to his Back. If thou ~~meest~~ any thing, put something into his Pocket.

1556 In Conversation, when it groweth something warm, if thou thinkest fitting to interpose, do it without the civil Ceremony of asking leave, else thou hinderest the Discourse from being understood, and makest what is said to be misinterpreted; whence many unnecessary Arguings and confused Tattles arise before the Matter can be cleared.

1557 Be not magisterial in thy Dictates, nor pertinaciously contentious in ordinary Discourse for thy Opinion; no, nor even a Truth of small Consequence. If thou thinkest good, declare thy Reasons; if they be not accepted, be quiet, and let them alone. Thou art not bound to convert all the World to Truth.

1558 Repeat not the same thing frequently. If the Company hearken not to thee, let them chuse: Suppose it thy own Fault, who speakest either too low, or what they think deserves not their Attention: And if they understand it not, blame thy self, who either speakest not clearly, or accommodatest not thy self to the Auditory.

1559 Let the Custom of the Times be what it will, suffer no Man to lead or laugh thee into Vice or Folly: Therefore vigilantly avoid Oaths, idle Words, vile Expressions, foul Proverbs; all things tending to Prophaneness, Immorality, Obscenity, Buffoonry, Rusticity, and whatsoever is unfit to be uttered in the Presence of ingenious, well-bred, worthy Gentlemen.

1560 In Conversations of Kindness, take care that thy Tongue and Judgment walk together, accompanying thy Discourse with such Gestures, Actions and Countenances, as are expressive of the same Will and Affections; giving to know, in short, the Causes that induce thee to love, and honour, and to think thy self obliged.

1561 If it so happen, that thou art so tied up to Business, that thou canst neither break it off, nor loosen it, imagine those Shackles upon thy Mind to be Irons upon thy Legs; they are troublesome at first; but when there is no Remedy but Patience, Custom will make them easy to thee, and Necessity will give Courage to endure them.

1562 To avoid the Terrors of Death, we must banish Melancholly: To shake off that, we must not give place to unsatiable Appetites: To abandon these, we must take heed of false and envious Companions: And to eschew these too, we must content our selves with our own Estate. All the which rightly performed, we shall easily attain to Joy and sweet Content.

1563 Think frequently of thy latter End. There must come a sad Day. 'Tis a great and fatal Error to place Death at a long Distance off, since great Part of it is gone even now, and it brushes us as it glides along. All our past Life being in the Arms of Death already, which gradually devours each Day, each Hour, each Minute and Moment.

1564 Whatever thou undertakest, do it thoroughly, and as well as thou canst, or is needful at first, without unnecessary Stops and Interruptions. If our large Writers had written negligently, and only by Fits and Starts at first, they could never have left behind them so many *Folios* apiece. Some Men are said to have written more Books,
than

than most Men have ever read in their whole Lives.

1565 Thou mayst as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges Nature, and turns more into Disease than Nourishment. 'Tis Thought and Digestion which makes Books serviceable, and gives Health and Vigor to the Mind.

1566 'Twere a fine Attainment, if thou couldest get the Art and Skill of living peaceably with unquiet and perverse Men, with disorderly and contradictory Persons. But it's no difficult or great Matter to converse with the Good, and such as are of a kind Disposition; for that is naturally pleasing to all: and every one delighteth most in those that agree with him.

1567 In thy Study of Men, to discern their Spirit, and dive into their Hearts; to find out their way of thinking, and learn their greatest Weaknesses; thou must observe their natural and sudden Motions and Airs, that slip from them without their notice. That way thou mayst discover the true Bent of the Soul, the Heart having no time to guard it self, and put on a Disguise.

1568 Think not that the Sovereign Stamp of human Nature is imprinted on thee, and that from it all others must take their Rule; and that all Proceedings which are not like thine, are imprudent and faulty. Canst thou think all Men were Fools or Knaves before thou wast born, to give Advice and Example? or dost thou believe all People are so now, that never heard of thee, and cannot have thy Assistance?

1569 Learn to correct Faults in thy self, by seeing how uncomely they appear in others. Who can but think what a nasty Beast he is in his Drunkenness, that hath observed how noisom it hath made

made another? And why shouldest thou be so besottedly blind, as to conceit others should not spy those Spots and Vices in thee, which thou canst see in others?

1570 When thou talkest with any, gaze not upon him, as if thou wert taking his Picture; that shews Impudence: Nor fix thy Eye constantly on any one Object; that betokens Amazedness: Nor let thy Eyes wander all about; it looks as though thou wert thinking of something else: Nor turn thy Eyes one way, while thy Face sets another; it signifies either ill Craft, or else Sheepishness. •

1571 Whisper not with any in Company, nor talk in a Language they understand not; for the rest will suppose thou talkest of them: But if thou hast any private Business, take thy Friend aside after thou hast asked leave; and when none is earnest in Discourse, or in the middle of a Narration. And when you two talk together, eye no Man of the Company.

1572 When thou hast any thing to obtain of a present Dispatch, thou mayst entertain and amuse the Party with whom thou hast to deal with some other Discourse, that he be not too much awake to make Objections. The like Surprise may be made by moving things when the Party is in haste, and cannot stay to consider advisedly of what is moved.

1573 Attempt the Mortification of Anger, first for a Day, resolving that Day not at all to be angry, let the Provocation be almost what it will. And to be watchful and observant for one Day is no great Trouble. But then, after one Day's Watchfulness, it will be as easy to watch two Days, as at first it was to watch one Day: And so thou mayst increase, till it becomes easy and habitual.

1574 Of all good Qualities, from the beginning accustom a Child to speak the very precise Truth : and when he hath committed any little Fault, do not affright him into Lying, and silly Excuses, (which Servants commonly teach them) : But by Mildness and Security from chiding, at the first be- get in him the Courage of confessing his Faults. Great Actions of Honour and Justice depend up- on Veracity.

1575 To find out the secret Passages of a Man's Nature, talk not so much to him, as to his Man : his Chamber-actions may discover more than his Appearance in publick : For there being just him- self, not awed by Respect and Company, he spreads himself open, and gives a discerning Eye a clearer and plainer View of him, than when he is upon his guard in the Sight of Men.

1576 Have not much to do with great Persons ; for if thou servest them never so much, they'll count upon it that thou doest no more than thy Duty, and will gratify thee with perhaps a Nod or a Smile : But if after all thy Service they should take any thing ill from thee, they will ruin thee : And so the Profit is like to be but little, and the Hazard great.

1577 Endeavour to be patient in bearing with the Defects and Infirmities of others, of what sort soever they be ; for thou thy self hast many things which must be suffered by others. If thou canst not make thy self such an one as thou wouldest, how canst thou expect to have another in all things to thy liking ? We would willingly have others per- fect, and yet we mend not our selves.

1578 If impatiently thou trettest and vexest at thy Wrongs, the Hurt which thou doest thy self is more than that which thy Enemy can do unto thee : And thou addest new Strength to him, when
thou

thou complaineſt of him. Nothing contributes more to his Satisfaction, nor renders him more ſcornful and insolent, than to ſee thou art not able to endure the Miſchief he hath done thee. So that (to ſpeak properly) by diſcovering to him thy Weakneſs, thou thy ſelf art the Occaſion of thy Trouble.

1579 Let not thy Curioſity entice thee to an Inſpection into thy future Fortune, ſince ſuch Inquiſitivenefs was never answered with good Succeſs; the World (like a Lottery) affording Multitudes of Croſſes for one Prize, which reduced all into a Sum, muſt of neceſſity render the Remainder of Life tedious, in removing preſent Felicities, to make room for the Contemplation of future Miſeries.

1580 Judge and value thy ſelf by thine own Conſcience, and not by others Opinions; and then thou needeſt not care for Ignominy. If thou art wiſe, thou wilt take delight even in an ill Opinion that is gotten by doing well. 'Tis Oſtentation and not Virtue, when a Man will have his good Deeds publiſhed: And 'tis not enough to be Juſt, where there is Honour to be gotten by it; but to continue ſo, in defiance of Injury and Deſamation.

1581 Uſe not thy ſelf to delight in ſumptuous Entertainments: By the frequent Uſe and Ingurgitation of them, thou wilt have thy Palate ſo ſurged and imbued, and thy Stomach ſo oppreſſed and weakened, that thou wilt neither reliſh nor ſwallow thy Meats and Drinks with pleaſure, comparable to that which a ſober Man receives, whoſe Guſt is ſincere, and Appetite ſtrong.

1582 Hearken not to Whiſperers. 'Tis common to ſay, Do not you tell you had it from me; if you do, I'll deny it, and never tell you any thing

thing again. By which means Friends are brought together by the Ears, and the Informer lifts his Neck out of the Collar. But see that thou admit of no Stories upon these Terms; for it's an unjust thing to believe in private, and be angry openly.

1583 When any one presseth thee with a new Argument against thy former Opinion, thou oughtest to think, that what thou canst not answer at present, thou mayst upon further Consideration: or if thou canst not, another can. For to believe all Likelihoods that a Man cannot confute, is great Simplicity, and tends to make us unsettled in our Judgments, and light-headed.

1584 Flatter not thy self with the Hopes of long Life; 'twill be apt to make thee too fond of this World: When thou expectest to live so long in it, 'twill weaken the Hopes and Fears of the next World, by removing it to too great a Distance from thee: 'Twill encourage thee to live in Sin, because thou thinkest thou hast time enough before thee to indulge thy Lusts, and to repent of thy Sins, and make thy Peace with God before thou diest.

1585 In Discourses about indifferent things, never gainsay what another speaks, except thou beest concerned therein, or thy Opinion be required thereupon; and then speak with as much Gentleness and Civility as thou art able. And if ever thou art brought to a Dispute, let it be carried on by Strength of Argument, and not by Force of Passion; much less by Contempt or Injury.

1586 Let the Morning and Noon of thy Life be spent in acquiring Virtue, Honour, Knowledge, and good Humour. And so in the Evening thou wilt have no reason to complain of the Loss of Youth, Strength and Beauty. Time will do thee no other Injury, than it does a Tree, when it changes

changes its Blossoms into Fruit; or than it does Statues, Medals, and Pictures, whose Price and Value it enhances by their Antiquity.

1587 In the Evils of Life, never take more to thy share than are really thine own. Decline if thou canst an Evil even lying in thy Way, as thou wouldest do a Bustle or a Fray, by passing on the other Side of the Street. Never split upon a Rock or Shelf, if thou hast Sea-room enough: And as a little Distance of Place, so a little Distance of Time may serve thy Turn, to make thee reckon such Evils none at all.

1588 In relating any thing, go not off to pick up needless Circumstances; nor clap in Parentheses, that might better have been spared: Nor make unnecessary Pauses and Stops, which give an ungrateful Check to the Auditors Expectation. But deliver the Matter plainly, freely, and properly, without Conceitedness, Bashfulness, Impudence or Flattery; and then regard it not, if thou art censured.

1589 In Conversation, endeavour to be even, easy and agreeable: This is more acceptable than to use Conceits and Points of Wit, which unless they very naturally fall in of themselves, and that not too often neither, are disliked in good and sensible Company; because they shew Affectation and Pertness, and keep out useful Discourse, and turn all into boyish Sporting, and nauseous Ridicule.

1590 Endeavour to keep a fair, and yet an honest Reputation with all Men. With Superiors be humble and compliant, but not low and flattering: With Inferiors courteous and fair spoken; not over familiar, nor surly. No body is willing to own him, that is out of the good Opinion of the World.

1591 Converse

1591 **Converse** not with those that are known to be vicious; if thou dost, 'twill sully thy Character, because we see that all Persons affect such as are like themselves, and those that they may make such: And if thou art not such, thou either condemnest them for being different, or art condemned by them because of thy difference: And thou wilt find the same Censure passed upon thee, by all that make Judgment of thee.

1592 If thou wouldest secure to thee Observance; thy best way is, not to insist too violently upon it. For Pride is a most unfortunate Vice. A proud Man is so far from making himself great by his haughtiness and contemptuous Part, that he is usually punished with neglect for it. And that Disdain with which he treats others, is returned more justly upon himself.

1593 Use not over much ceremony and cringing; it's frequently supposed to proceed not from a Man's Breeding nor Humility, but from a Consciousness of Meanness; and others are willing to allow him so much Sense, as to be a competent Judge of his own Inconsiderableness: And if he confess himself contemptible by his Carriage, they think it but just to treat him accordingly.

1594 Expect Troubles before they come: That is the way to prevent them where 'tis possible; and where 'tis not, yet it helps us to Patience and Resolution when they come: 'Twill make us wise, and teach us Lessons of Meekness and Moderation, before we have occasion to use it; so that we need not then begin to learn, when the present and imminent Pressure render the Lessons more difficult.

1595 Take care that thou growest not vain-glorious; and set not thy Heart too much upon Reputation. Thou oughtest indeed to use all Fi-
delity

delity and Honesty, and see it be not lost by any Default of thine: But if notwithstanding thy Reputation be foiled, as it may easily be, because it is in the keeping of the People; then patiently bear it; and content thy self with the Serenity of thy own Conscience.

1596 If thou comest as a Stranger to inhabit, use all sweetness of demeanor, and that will speak for thee. Though thou art a Stranger in thy Arrival, yet be a Familiar in thy Behaviour. The way to obtain a Freedom is to be free: But there must be punctual care of the first Demeanor, that thou mayst continue on something like it: And be sure discover nothing, which thou mayst be sorry for afterwards.

1597 When thou hast prevailed over those that were at Difference with thee; then be thou at that time most suspicious of their Plots. For Conquest embitters thy Adversary more, and sets him upon the Project of Mischief, and gives an Appetite to his Malice; and then he would not scruple at any Revenge. Have a care at such a Time thou growest not too secure and supine, and give advantage that way.

1598 Give no Entertainments to the Beginnings, the first Motions and secret Whispers of the Spirit of Impurity. For if thou resolutely shuttest it out it dies: If thou permit the Furnace to breathe, it smoaks, and flames out at any vent; it will rage to the Consummation of the whole. This Cockatrice is easiest crushed in the Shell; but if it grows, it turns to a Serpent, a Dragon, a Devil.

1599 If thou wouldst secure a contented Spirit, thou must measure thy Desires by thy Fortune and Condition; not thy Fortune by thy Desires; that is, to be governed by thy Needs, not

by thy Fancy; by Nature, not by evil Customs; and ambitious Principles, Pride and Gluttony; which adulterate Nature, make our Diet healthless, our Appetites unsatisfiable, and our Taste fantastick, and our whole Life uncomfortable.

1600 Sometimes cast thine Eye upon those that have more than thou: There thou mayst see that they are as far from Content, as those that have nothing at all. From whence thou art to conclude, that it is not to be found in all the World, but in our selves; and there thou mayst find it without the Abundance that they enjoy.

1601 To pretend to be perfectly easy under any great Calamity of Life, must be the Effect either of Hypocrisy, or Stupidity. However, though it be not in thy Power to make an Affliction no Affliction, yet it certainly is in thy Power to take off the Edge of it; by a steady View of those divine Joys that are prepared for us in another State; which shall shortly begin, and never end.

1602 Suffer not such Kindnesses to be fastened upon thee, as thou canst be very well without. They are needless Debts, yet must be paid; and perhaps with Interest too. Therefore prudently and handsomely shift off all such: But if thou dost it not civilly, thou wilt be thought rude, and wilt give displeasure, for as much as thou dost as it were clownishly say, Thou carest for none of their Kindnesses.

1603 Whether young or old, think it not too soon or too late to turn over the Leaves of thy past Life; and be sure to fold down, where any Passage of it may affect thee: And bestow thy remainder of Time in correcting all Faults in thy future Conduct, be it in relation either to this or the next Life. And what thou wouldest do, if it
were

were to be done again, be sure to do as long as thou livest, upon the like Occasions.

1604 If any in Company with thee be angry, carry not on the Squabble, but labour to pacify him with civil plausible Language, to the Satisfaction of those that are present: If that will not do, say little. But be sure to make no mean Compliances, for those will render thee little, and will give him leave to be insolent: And if thou layest thy Neck down, he will presently have his Foot on it.

1605 When thou beginnest to relate some merry Conceit, don't say, I'll tell you the prettiest Jest you ever heard in your Life. No; the Art is, to raise no manner of Expectation, but let the Matter break out at last in some odd Event or Expression, that could not be guessed at before-hand, and that will occasion a sudden Surprize, and be grateful to all the Hearers.

1606 When thou hast resolved what to Study; advise what are the best Books on that Subject, and procure them: as for indifferent ones, I would not have thee throw away any Time or Pains on them, if thou canst get better. A few Books well chosen; and well made use of, will be more profitable to thee, than a great confused *Alexandrian* Library.

1607 Let thy Studies be not so much upon the pleasant and ornamental Parts of Learning, as the useful, such as may enrich thy Thoughts, inform thy Judgment, regulate thy Life, and fit thee up for thy Station and Business. A Man may be a good Divine, Physician, or Civilian, and yet may not be very good at a Copy of Verses, or a Mathematical Demonstration,

1608 If thou hast done an Injury, rather own than defend it: One way thou do'st right, and gaineſt Forgiveness; the other thou doubleſt the Wrong and Reckoning. Some oppose Honour to Submission; but it can be no true Honour, to maintain what is dishonourable to do: To confess a Fault that is none, out of Fear, is indeed mean; but not to be afraid of standing in one, is brutish.

1609 Common Prudence forbids all Men to continue in a consumptive Condition, without absolute Necessity: And therefore much better it is (though it may give occasion of Discourse to the People) to slack Sail betimes, by a Reduction of Expence, than to be dishonoured totally at last by a Ruin, which might have been prevented by a Resolution maturely taken.

1610 In chusing of a Friend, pick out such an one, to whom nothing is more in Esteem, than Candor, Simplicity, and Verity, and who is not morose, querulous, and murmuring at all things; but is full of Complacency, Alacrity, and pleasant Hopes: that so his Conversation may not sowre, but sweeten the Occurrences of Life. But after all, it's almost as easy to find a Diamond, as such an one.

1611 I advise thee to get some little Insight into the Law, just so far as to know those things that concern common Life. For want of this, many Gentlemen have mightily suffered in their Estates, and become a Prey to their Solicitors and Agents. Nor indeed is he capable to bear any Rule or Office in Town or Country, who is utterly unacquainted with *John a Stiles*, and *John an Oakes*.

1612 Whensoever thou hast a Favour to ask, endeavour to nick the Time; as for Instance, at the Conclusion of a good Meal, or some other Refreshment that hath brought in good Humour. Days of rejoicing are Days of Favours, because the Joy within spreads itself abroad. But present not thy self, when thou seest another deny'd; seeing then their Fear of saying No is surmounted. When there is a Melancholy within Doors, Discontent, or Anger, then nothing is to be done.

1613 In the Discharge of thy Place, set before thee the best Examples; for those are a Globe of Precepts: And after a time, set before thee thine own Management, and examine thy self strictly whether thou didst not best at first. Neglect not also Examples of those that have carried themselves ill in the same, or like Places; not to set off thy self by taxing their Miscarriages, but to direct thy self what to avoid.

1614 If thou askest and enquirest of thy Company, thou shalt both receive much Learning, and give much Content; especially if thy Questions are addressed to such, whose Skill lieth in that whereof thou demandest Satisfaction. For then thou offerest them a fit Occasion to please themselves in speaking; and thou gainest Knowledge thy self, by being possessed of their Conceptions. And therefore it's most advisable for thee, to frequent the Company of those, who have more Knowledge than thy self.

1615 Because all Men are apt to flatter themselves, it's a most perilous Thing to entertain the Addition of other Men's Praises. Therefore do not praise thy self, except thou hast a mind to be accounted a vain-glorious Fool; neither take delight in the Praises other Men give thee, except thou really deservest them. And then receive
them

them only from such, as are themselves worthy and honest, and will withal warn thee of thy Faults.

1616 One principal End of giving, being to oblige the Receiver to thy Self and Interest; thou shouldest neither too much undervalue, nor exalt thy Gift, but rather of the two diminish and excuse when thou givest; seeming pleas'd that so small a Matter stood in such stead, and was so well placed and accepted; that thou shouldest be ready to do greater Service upon occasion. But when thou receivest a Favour, thou shouldest rather augment it.

1617 Be not too earnest in thy Requests: He that denieth thee will be apt to suspect thou takest it for an Injury, and hatest him; and that will make him turn thy Enemy. But if thou beest denied, be sure not to shew such Resentment, as he may suspect thou intendest him any Harm. Rather seem to be content with any slender Shew of Reason he gives thee: So thou mayst possibly obtain, if not this, yet some other Favour.

1618 Instead of labouring in nice Learning and intricate Sciences; instead of trifling away precious Time upon the Secrets of Nature, or Mysteries of State; do thou embrace only that which is really and substantially good for thy self. Let thy Pains be, to moderate thy Hopes and Fears, to direct and regulate thy Passions, to bear all Injuries of Fortune or Men, and to attain the Art of Contentment: And then thou hast not much more to wish for.

1619 In all Designs that require not sudden Execution, take mature Deliberation, and weigh the Convenients with the Inconvenients, and then resolve: After which, neither delay the Execution, for thou knowest not what an Hour may bring
forth

forth; nor bewray thy Intention. For he that discovers himself before he hath made himself Master of the Design, lays himself open to Miscarriage, and makes himself Prisoner to his own Tongue.

1620 If thou wouldest make two Friends entire, thou needest but plot to make one suffer for the other's sake; for this is always seen in a worthy Mind, that it grieves more at the Trouble of a Friend, than it can do for its self. Men often know in themselves how to manage and bear it; but to entertain it in another, they are uncertain how it may work. Thus Fear troubleth Love, and sends it to a nearer Search and Pity.

1621 Have a care how thou engagest thy self in Partnership with Men that are too mighty for thee: For in unequal Alliances, the Weak lie at the Mercy of the Powerful; and no Remedy but Patience. And when in Conclusion thou comest to cast up the Profit and Loss of the Affair, what betwixt Force, Interest, and good Manners, thou wilt scape well if thou canst but get off at last, with thy Labour for thy Pains.

1622 Always take the most pleasant Handle of a dubious Event; at least, side with Hopes. For why should we call in supernumerary Ills, and antedate those Sufferings which we shall too soon undergo; and by that means destroy the Happiness of the present Time, with superfluous Fears of Futurity. I can't persuade my self 'tis any Part of Wisdom to be miserable to-day, because I may be so sometime or other.

1623 Be charitable: 'Tis certainly a most generous and enlivening Pleasure, which results from a seasonable Liberality. When thou seest a Man struggling with Want, his very Spirit as well as Body stooping under a Pressure; if thou then relievest

lievest him, the human Nature within thee, which is common to you both, does, by a kind of sympathetick Motion, exult and raise up itself.

1624 *Pythagoras* admonishes us, not to shake Hands with too many; nor with a popular kind of Easiness, embrace every Acquaintance that occurs: Since, much to the Over-balance of its Benefits, it carries with it a Thousand Mischiefs, and continually breeds Anxieties in the Mind, by sympathizing with them in their several Calamities; which thou must do, or transgress the Rules of Friendship.

1625 Set not thy Heart upon Pastimes. The passing off of our Time thus, represents the Usage of those wise and very considerable sort of People, who think they were born for nothing; and cannot have a better Account of their Lives, than to let them run out, and slide away; to pass them over, and to baulk them; and to shun them, as a Thing of weary, troublesome, and contemptible Quality.

1626 Tell not (especially where thou art not well known) an improbable Truth. If thou shouldest use strong Affirmations, and the Hearers happen not to believe thee, thou'lt come off but scurvily: For they'll think either that thou believest it not thy self, and so intendest to put upon them; which they cannot but resent ill, as supposing them Fools; or if they think thou dost believe it thy self, they will question thy Sense, and secretly despise thee.

1627 'Twill be highly necessary for thee to leave the World, by Retirement from Business in old Age, before thou beest torn from it; and to acquaint thy self with another World, before thou passest into it for ever. Certainly it requires some Time to prepare the Soul for Death and Ju-
m

ment: And that Man will be very unfit for either, who is carried from the Entanglement of secular Cares to the Tribunal of God.

1628 Let not the Ill-nature or Anger of others raise up any Commotions in thee. They may exasperate Fools; but if thou art a wise Man, thou wilt keep Passion under, and subject all to Reason, and govern thy self by Wisdom; and so thou wilt live serene and happy, even amidst Storms, Quarrels, and Brawls.

1629 In chusing Associates or Friends, have a good Regard to Equality of Age. In my Opinion, Disparity of Age seems a greater Obstacle to an intimate Friendship, than Inequality of Fortune: for the Humours, Business, and Diversions of Young and Old are generally very different: So that if they use a full Freedom, and let their proper Inclinations strike out, they will displease; and if they are balked, they will cause Uneasiness.

1630 In selling an House, or any other thing, (let the Way of the World be what it will) do not thou deceive the Buyer, by speaking what is true in a Sense not understood by him; for thou would'st thus be a Liar and a Thief: For in bargaining, thou art to avoid not only what is directly false, but that also which deceiveth; otherwise thou sellest one thing, and deliverest another.

1631 Take care not to offend a Man of eminent Quality, and one who has an Advantage over thee; but take more care not to have any Difference with any whom he accounts his Friend. He may happily conceive, that it argues a certain Meanness of Spirit to revenge himself; but he thinks as well his Honour as his Duty engages him to take Satisfaction for the Affront done his Friend.

1632 If thou art in Favour with thy Prince, employ thy Credit and Interest to oblige as many
People

People as thou canst, and make not thy Advantage of his Countenance to injure any one. Endeavour prudently to manage thy good Fortune so, as that all thy Friends may be obliged to look on it as their own. In fine, give all Persons occasion to congratulate thy being so highly in Favour with him, who can do so much for you all.

1633 When thou art question'd strictly and severely, and hast no mind to give a resolving Answer, bethink thy self of some Interrogatives also, by which thou may'st rival the others, and either procure Forbearance, or draw them into an equal Hazard with thy self. Christ did thus to the Priests, *Matt. xxi. 24.* This may be the easier done, if thou guessest before-hand what will be ask'd; for then thou may'st prepare thy self.

1634 Strive not much to gain the Affection of the common People. Assure thy self, they will never forego the least of their Profit for thy Benefit. They value themselves, as tho' all Men were oblig'd to augment and better their Degree. The best way is to deny them at first, while their Desires are modest: for if thou once grantest, thou must never after refuse; and endeavouring to satisfy them, is giving Drink to a dropical Person.

1635 In loving God, thou must not hate thy Neighbour. The Observation of the Second Table of the Decalogue must be joined with our care of keeping the first. He keepeth no Commandment truly, that wilfully breaketh one.

1636 Thou art not to presume to give thy Advice unask'd to any, unless it be to Familiars, and those that are committed to thy Inspection; and Strangers that are involv'd in Dangers, and cannot tell how to extricate themselves: for 'tis an extolling thy own Wisdom, and upbraiding them with Imprudence in conducting their Affairs, and an Ar-
I gument

gument that thou art conceited, and lovest to intermeddle with other Mens Business.

1637 If thou would'st receive, 'tis required at least that thou should'st ask: If thou scornest to ask, it implies thou would'st take it as a Debt, not as a Bounty, and so wilt not be thankful. If thou art afraid to ask, it implies, either thou desirest an unfit thing, or thou believest him unjust, and will not do thy Merit right. Again, if thou art ashamed to ask, it implies, either thou art of a poor sneaking Spirit, or thou knowest thy self unworthy to receive.

1638 If thou would'st comfort thy Friend, thou oughtest not at first to urge his troubled Mind to forget its Pain, but rather to persuade to moderate it: For at the beginning, the Mind receiveth more comfort in debating the Misery, than in speaking of the Remedy: And therefore while Sorrows are green, the best way is to defer Reasons and Comforts, until Time have made them more fit to receive Consolation. The sovereign Remedies for a grieved Heart, are Moderation, Time and Forgetfulness.

1639 In the matter of Reading, I would have thee fix upon some particular Authors, and make them thy own. If thou art every where, thou wilt be no where; but like a Man that spends his Life in Travel, he has many Hosts, but few Friends; which is the very Condition of him that skips from one Book to another; the Variety does but disturb his Head; and for want of digesting, it turns to Corruption instead of Nourishment.

1640 Out of the Books thou readest, extract what thou likest; and then single out some Particular from the rest for that Day's Meditation. So long as the Meat lies whole upon the Stomach, it is a Burthen to us; but upon Concoction, it passeth into Strength and Blood. And so it fares with our Studies; so

long as they lie whole, they pass into the Memory without affecting the Understanding and Affections: But upon Meditation they become our own, and supply us with Strength and Virtue.

1641 Take heed of a sovre Loathing of thy self, for in time it will breed a Dislike of thy Duty too, and spoil thy Appetite to any thing that is good. While thou art inordinately troubled, that thou canst not do as thou would'st, thou wilt not do what thou canst; and in a multitude of confused Desires after a better Condition, thou wilt waste the time (which ought to be laid out in doing thy best) in thy present State.

1642 If thou dost indeed believe that thy Safety and Happiness depend upon God, then serve him in good earnest: But if thou thinkest this depends upon the World, the Flesh and the Devil, then serve those. If thou really thinkest that Virtue and Religion are the most solid and stable Treasure, then strive sincerely and vigorously to possess thy self of them. But if thou thinkest that Ease and Pleasure of the Body, Respect, and Pomp, and State, are the Portion and Sovereign Good of Man; then devote and offer up thy self to those.

1643 After our greatest Care and Caution, a great many things will be hastily done and said, which we cannot reconcile with the Rules of exact Decency and strict Virtue. But if thou frequently callest thy self to account, and observest all those Defects (which it may be other Men are never sensible of) thou wilt attain an habitual Caution and Watchfulness, and improve into great Exactness of Conversation, and all the Graces and Beauties of Virtue.

1644 To be charitable in thy Life-time is much more commendable, than to be so at thy Death. For Death-bed Charity is something like Death-

bed Repentance! The Motive commonly to this latter is, that we can now sin no longer, nor take any delight in those evil Courses we have hitherto followed. And the Motive to the former is commonly, (or however is construed so) that we can keep what we have no longer; and so we are rather liberal of another Man's Goods than our own.

1645 If any one hath performed a friendly Office to thee, and thou desirest to make his Friendship sure to thee, often remember it to him, and attribute it to his kind Nature, full of Affection and Courtesy. This he will the sooner believe, because every one being deceived with the Love of himself, very easily persuades himself thereof, and rejoiceth that another believeth he possesseth those Perfections and Qualities, that may make him esteemed and beloved.

1646 Assure thy self, there is nothing more opposite to true Prudence, than that Maxim which directs us to do evil to those, of whom we have received any; so to frighten others, and to make them know by Experience, that they shall not be more gently treated, if they attack thee. It is much more easy to acquire many Friends by Meekness, and an Observance of Decorum, than to endeavour to preserve some by Fear.

1647 Open not thy Soul to Avarice, unless thou resolvest to lead a vexatious and miserable Life when others rejoyce. If thou hearkenest to that cursed Passion, it will make thee endure all the Inconveniencies of Poverty, in the midst of thy Gold and Silver; and thou wilt not so much live as languish. The Condition of a covetous Person is so unhappy, that the greatest Mischief thou canst wish him is, that he should live long.

1648 In Business, take the Assistance of a Friend; it's most useful to form the Understanding, and se-

cure

cure the Steadiness of the Conduct. In Matters of Moment, our Hopes and Fears are commonly ill ballanced. A Man is apt to be too eagerly engaged, to make just Remarks upon the Progress and Probability of things. Nothing so proper as a judicious Friend in such a Case, to temper the Spirit, and moderate the Pursuit; to give the Signal for Action, to press the Advantage, and strike the critical Minute.

1649 To preserve thy self fresh and acceptable to Society, let not thy self loose, so as to create any Satiety or Surfeit; but leave them as near as thou canst in Appetite or Desire. Therefore stay not too long; and it may not be amiss to make some sudden and unexpected Departures: Those that like thee, will after this continue desirous of enjoying thee again.

1650 Take but a few into Bosom Friendship; but yet keep up a general Kindness for most Persons: Such an one as grovels not into a mean-spirited weak Compliance to every body's Humour, which will fill thy Life with unspeakable Uneasinesses; but such an one as may be plausible enough, and yet may teach Distance where it is due, and keep up Respect. Thou art not bound to be a direct Slave where-ever thou offerest common Friendship.

1651 Study and endeavour for the best and usefulest things: If thou spendest thy Time, and layest out thy Pains in the Purchase of Trifles, thou wilt be like the Merchant that made a Voyage to Mount *Ætna* to fetch Ashes, which being exposed to the Wind were all lost in his Return.

1652 Avoid being false Witness against thy Neighbour, as the most vile and villainous thing in the World. The Injury that is done to a Person's Reputation, by telling and publishing a scandalous Lye of him, is irreparable: For, suppose the Liar should
I 3 have

have the Grace to recant, which seldom happens ; yet some will still believe him, not knowing any thing of his Recantation. And when once an ill Report is gone far, it cannot be stopp'd, nor traced to its first Author.

1653 Endeavour to make Peace among thy Neighbours, it is a worthy and reputable Action. This will bring greater and juster Commendations to thee, and more Benefit to those with whom thou conversest, than Wit or Learning, or any of those so much admir'd Accomplishments. But I would have thee be aware, that this must be done with all imaginable Dexterity, Prudence and Justice ; otherwise thou mayst run thy self into a Quarrel, and perhaps get Blows from both.

1654 When thou givest to the Necessitous, do it without a Design to get the Praise of Men, and do it in Mercy ; that is, out of a true Sense of the Calamity of thy Brother ; first feeling it in thy self in some Proportion, and then by endeavouring to ease thy self and the other of the common Calamity. Against this rule they offend, who give Alms out of Custom, or to upbraid the Poverty of another, or to make him mercenary and oblig'd, or with any unhandsome Self-design.

1655 Be respectful and reserv'd in the Presence of thy Betters, giving to all according to their Quality their Titles of Honour ; keeping Distance, speaking little, answering pertinently, not interposing without Leave or Reason ; not answering to a Question that is propounded to another : And ever present to thy Superior the fairest Side of thy Discourse, of thy Temper, and of the Ceremony, as being asham'd to serve excellent Persons with any thing that is unhandsome.

1656 Towards the curing of an angry, hot Temper, use thy self daily to consider thy own Infirmitie

ties and Failings. This will cause thee to make the Errors of thy Brother, or Servant, to be thy own **Cafe**; and will put thee in mind, that thou daily needest God's Pardon and thy Brother's Lenity; and so thou wilt not be apt to rage at the Levities, Mischances, Infirmities and Indiscretions of another; greater than which, thou art very frequently, and perhaps more inexcusably guilty of.

1657 Hold off from great Men, except only from such as may be of use to thee. A kind Look from my Lord will pay for abundance of Service, and perhaps thou must allow Interest into the Bargain. And after all, if the great Man take a Fancy against thee, thou art (tho' guilty of nothing) undone. A plain honest Man, that is well enough of himself, will never thrive kindly under the Shadow of the great Trees; and if they happen to fall upon him, they'll entirely crush him into nothing.

1658 If thy Company fall into it, to talk profanely, dangerously, obscenely, enviously, maliciously, passionately, or foolishly, and the Current be not like to turn to better Conversation; then if it be in thy Power to do it handsomely, quit the Room, and leave them to themselves; but if thou art bound to stay, sit by unconcern'd, and make not one of the lewd Gang; thou wert better seem dull, singular, precise, or any thing, than be a Madman, and run a-muck for Company.

1659 Make more haste to right thy Neighbour than thou didst to wrong him. True Honour will rather pay treble Damages, than justify our wronging of another. In such Controversies, it's but too common for some to say, Both are to blame, to excuse their own Unconcernedness; which is a base Neutrality. Others will say, They are both alike, and thereby involving the Injur'd with the Guilty; to mince the matter for the faulty one, or

to cover their own Partiality and Injustice to the wronged Party.

1660 In order to preserve Chastity, fly from all Occasions, Temptations, Loosenesses of Company, Balls and Revellings, undecent Mixtures of wanton Dancing, idle Talk, private Society with strange Women, Starings upon a beauteous Face, the Company of female Singers, amorous Gestures, gayish and wanton Dressings, Banquets and Wine. Some of these are usually the Prologues to Lust, and the most innocent of them can never do much good.

1661 When one is talking to thee, snatch not the Word out of his Mouth, saying, *You would say thus*; nor stop him short with, *I know your meaning without more gaping*. This I have often observ'd in some Company; but 'tis so very rude and insolent a Treatment, that it must needs disgust all that hear it. And besides that, when thou art so hasty to catch a thing before thou apprehendest it, thou art apt to run away from the Matter, and make thy self a silly, presumptuous Fellow.

1662 I charge thee, as thou wilt answer it to God and Man, that thou be none of those *Guy Fauxes*, who by the help of a dark Lanthorn, endeavour to blow up all they can reach, by taking up little Stories, carrying them to great Persons, and making such Representations as their Invention can furnish out, and their Goodness afford. But in the mean time, it's pity they don't know that they are the Devil's Favourite Sons, who is call'd the Father of Lies, and the Accuser of the Brethren.

1663 There is a Time for all Things. When thou findest Reading, Writing, Study, &c. to be *invitâ minervâ*, and tiresome to thee, lay it by. This observe also in all other things. But it may fall

fall out sometimes, when thou art weary of one thing, thou mayst find Recreation in another. When thou art quite jaded out with hard thinking and Study, thou mayst refresh thy self with Poetry or History, or else mayst relax thy Mind by some bodily Recreation.

1664 Let the Course of thy Studies be as a Journey ought to be. First, propose to thy self which it is thou would'st go. Secondly, which is the nearest and best way thither. And, Thirdly, think of setting about it with unwearied Diligence. He that is discouraged with Difficulties, mistakes his way, goes far about, or loiters, is not like to arrive very soon: And he that rambles about from one Town to another, without any determinate Design, is a Vagabond and no Traveller.

1665 Neither Example nor Precept can be an absolute Guide of Life to thee. It must be a Knowledge and practical Judgment of thy own, that must direct thee in the Business of the World, and in the Trials and Turnings of Fate. The other indeed may assist thee in Generals, but is altogether incapable to help thee in Particulars. It's impossible any Man should leave his Successor Rules that are infallible, because he knows not how Times may alter, and Things may offer.

1666 Be not a Year in beginning a Discourse, using certain long impertinent Excuses, or Ceremonies, saying, *Pray pardon me, Sir, if I know not to deliver my self well*, and other the like troublesome, sottish Drawlings and silly Niceties; but enter readily into the matter, as much as may be with handsome Assurance: Then proceed without being troubled, even to the end, taking heed all along that thou beest not tedious, makest not many Digressions,

nor repeatst often times the same Manner and Form of Speech.

1667 In thy Study of Men, to discern their Spirits, to dive into their Hearts, to find out their way of thinking, to learn their Inclinations, and search out their greatest Weaknesses; thou should'st observe their natural and sudden Motions and Airs, that slip from them without their Notice. By these thou mayst often discover the true Bent of the Soul; the Heart having no time to guard it self, or put on a Disguise.

1668 Secresy and Reservedness are of infinite Use in Business; but many times thy Secresy is to be conceal'd, and an Enquirer into the Matter is not rudely to be deny'd, for that breeds Jealousy; but by prudent and courteous Dissimulation to be fenced withal, and his Thrusts dextrously avoided and put by, rather than forcibly return'd upon him. He that is good at this Art, becomes oftentimes Master of his Thoughts that came to sift him.

1669 Thou wert better serve a *Turkish* Gally Slavery, than plunge thy self over Head and Ears in such great Debts as thou hast no likely way to get out of. It's a most sad thing to be always struggling with Necessity. What can be more miserable, than to lye at the mercy of Misers, and Men of Law? Assure thy self, being in Debt is the very worst of Poverty, and will haunt and torture thee like an evil Conscience Night and Day.

1670 As soon as ever thou hast, upon Deliberation, come to a full Resolution, defer not, if Opportunity serves; but labour it presently, and so thou'lt not fail doing of it. No Man can imagine what he can do, that sets upon his Business with all his Heart out of hand. But Procrastination hath hinder'd more Business than all other Impediments put together.

ther. Never say, *I will do this to Morrow*, if thou canst as well do it to Day.

1671 Every Scrap of a wife Man's Time is worth saving, and filling up. If thou hast but half an Hour of broken Time, find something for it. Read, write, &c. Some Books, such as the *Spectators*, *Turkish Spy*, *Essays*, *Letters*, and all those that are divided into Sections, without mutual Dependence, may very aptly serve this Purpose. It might be convenient to contrive before-hand, and lay up in Store such little Businesses for this Use of filling up Vacancy.

1672 To do thy Friend good, and not lose him by exciting his Displeasure, I hold this a safe and plausible way, *viz.* In all Reprehensions to praise some of his Virtues, which will gently bring him to know his Vices, and then Shame will not suffer him to be angry with thee. But if it be thy hard Fate that thou must lose a Friend, thou canst not lose him in more honourable way, than in seeking by Love to save him.

1673 If thou beest convinc'd of a Mistake, or Error in Discourse, acknowledge it fairly and freely. This ingenuous way of dealing will be extremely engaging to him thou yieldest to, and will cause thee to be accounted a Man of good Nature and Sincerity, who opposeth not for the sake of Contradiction, but for the finding out and settling of Truth. Some cunning Men have set up this way of yielding, as a Trap to catch to themselves Kindness and Friendship.

1674 It will be most profitable to thee, to have seen and practised many things, and to know many Accidents which are past; Not for that they serve certainly to dispose well of the present, but for that in the different Successes, thy Understanding will

be quickened, which doth produce and excite (in subtil and piercing Spirits) certain Seeds of Wisdom, which Nature had concealed. And so by the Multitude of Examples, in the end, Rules and Precepts follow, by means whereof the Understanding is made capable to judge.

1675 If ever thou arrivest to forty years of Age, consider it is that to which very few arrive. And since thou hast exceeded the ordinary Bounds, thou oughtest not to expect to go much farther. And having escaped the many Precipices of Death, whereinto thou hast seen so many other Men fall, thou should'st acknowledge, that so extraordinary a Fortune as that which has hitherto rescu'd thee from these eminent Perils, and kept thee alive beyond the ordinary Term of living, is not likely to continue long.

1676 Accustom not thy self to obstinate and frequent Arguings; it breaks friendly Society: For, tho' amongst Men of Judgment, even Temper, and good Manners, Profit may be made by it, yet the inherent Pride that is in most Men, much disdains to suffer their Opinions to be contradicted. And it happens to Argumentators, as it doth to Wrestlers; tho' they begin for Sport, yet he that receives the Fall never will leave till he have a foul Fall, and then he ever after bears a secret Malice.

1677 Let Wit serve thee rather for a Buckler to defend thy self by an handsome Reply, than a Sword to wound others, tho' with never so factious a Reproach; remembering that an acute Word cuts deeper than a sharper Weapon, and the Wound it makes is longer in curing. A Blow, that is nothing but a light Motion of the Hand, agitated by sudden Passion, may be forgiven: But a disgraceful Speech, which is the Result of a low and base Esteem settled in the Heart, can hardly be forgotten.

1678 Affront not a Person of high Rank, 'twill cost thee dear; for all the Submission in the World, and the most real Services thou can'st do him, will not be sufficient sometimes to dash out of his Mind the Remembrance of the Injury he supposeth thou hast done him. There is no Man but looks upon Honour, or at least some kind of Respect due to him, and accordingly must have a great aversion to Contempt. And it's manifest, that we are more troubled to see our selves slighted, than we are rejoiced when we receive Honour.

1679 Since we are fallen into an Age full of Artifice, wherein Words, which were invented to express our Thoughts, seem now to be applied only to the concealing them with a good Grace; it must be confess'd, that Innocence it self has need of a Mask. And 'tis no less imprudent, to lay open thy Heart to those that are always upon their guard, than it were to march quite naked among Enemies that are armed, whom we could neither offend, nor defend our selves from.

1680 Thou oughtest to be much asham'd, if among all those that have less than thou, there should be found Men that have more Contentment. Thou should'st consider with thy self sometimes; should those poor Souls murmur, what is it thou would'st say to give them Content? And that very thing say to thy self. Make the Experiment first upon thy own Mind, and if it can do nothing there to comfort thee, who art in better Condition, 'twill be unreasonable to propose it to them.

1681 If thou hast had so diabolical an Enemy, that he had without cause endeavour'd to ruin thee, kill thee, nay, even damn thee: yet if thou wert satisfied he now repented truly, and desired thy Friendship

ship unfeignedly, thou oughtest from the bottom of thy Heart freely to forgive all that is past; be cordially reconcil'd, and also do him all the good Offices thou can'st; tho' he never come to a particular Acknowledgment, formal Submission, and verbal Satisfaction; which perhaps Shame might keep him from.

1682 If a Superior charge thee with a Fault whereof thou art not guilty, deny not the Fact vehemently, with Oaths, and Imprecations, and Anger: That towards such an one will look with too much Sturdiness and Opposition, and will fire him against thee. But with a composed, steady Countenance, tell him, thou hopest Time will clear thy Innocence. And thou beggest he will not entertain such ill Thoughts, till it's manifest thou art guilty.

1683 If thou hast any Humanity in thee, 'twill cause thee to do Acts of Charity; but if thou hast any Piety, that must do it much more; for as the former shews thee thine own Image in thy poor Brother; so this shews thee God's. And how transcendent a Satisfaction must it be to have thus rescu'd him, who bears so divine an Impress, and to have paid some part of Gratitude to thy Creator; for thy own Being, by making thy self in thy low Sphere, the Giver or Preserver of that Life, which he first breathed into another.

1684 *Solomon* laid hold of Folly, as well as Wisdom, that he might see what was good for the Sons of Men. And we should use our selves to other Peoples Follies, and not take Offence at every Impertinence that passeth in our Company. There is as much Wisdom in bearing with other Peoples Defects, as in being sensible of their good Qualities. And we should make the Follies of others rather a Warning and Instruction to our selves, than a Sub-
ject

ject of Mirth, or Mockery of those that commit them.

1685 Get not into that vile Custom of Mocking. It is of all Injuries the least pardonable; 'tis the Language of Contempt, and the plainest way by which it makes it self understood. It attacks a Man in his innermost Entrenchments; the good Opinion he hath of himself. It aims at making him ridiculous in his own Eyes; and thus convincing him, that the Person who mocks him cannot have a worse Disposition towards him, renders him irreconcilable.

1686 Let not thy Life be either wholly contemplative, or wholly active: for as Action and Business, without Meditation, is apt to alienate the Mind from God and Virtue, to corrupt all that is Great, and Generous, and truly Wise in it, and wed it wholly to the World; so Life spent wholly in Contemplation, without any mixture of Action, will prove fruitless and unprofitable. And Men condemned to utter Solitude (like Trees and Shrubs of the Wilderness) would grow wild and savage, luxuriant in Leaves; but their Fruit, if they brought forth any, would be sowre and small.

1687 If thou would'st prevail upon an Adversary in a Business, and thou thinkest he prepares too strongly to be opposed by thee, create something which may make him some Work elsewhere, and draw part of his Care and Strength to it. Then apply thy self to a way which may be least suspected to him, and where he may be most weak for Resistance. And this is to make him break those Forces he intended to bring whole upon thee.

1688 Chusing implieth approving: And if thou fixest upon a Person for thy Friend, against whom the World hath given Judgment, 'tis not so well natur'd as to believe thou art altogether averse to his
Ways.

Ways, since they do not discourage thee from admitting him into thy Kindness. And Resemblance of Inclinations being thought none of the least Inducements to Friendship, thou wilt be looked upon, at least as a Well-wisher, if not a Partner in his Faults. For if thou canst forgive them in another, thou wilt not be less gentle to thy self.

1689 If thou takest it unkindly to be denied what thou thinkest would have been easily granted to a Flatterer, thou art no better than he. Art thou yet ignorant, that the Things of this World are never bestowed for nothing, but on the contrary, are dearly sold? And that the Coin that is most currant amongst Men is Flattery? Now if thou hast not professed it to any one, why dost thou think it much that thou hast nothing given thee? But if thou hast made use of it as well as others, know this, that thou oughtest, by sincere Repentance, to cleanse thy self of the Fault thou hast committed.

1690 If thou art a Person that hast good Authority with the Company, 'twere good to look confidently, yet not scornfully, and then mildly say, this is my Opinion. And so thou wilt shew, as tho' thou speakest it, not by way of Rashness, or Heat, but because thou knowest Reasons for it, which thou keepest to thy self; thus wilt thou maintain Distance, and disoblige not, and yet carry thy Point at last. For most Men go by likely Appearances, and rather content themselves with others Judgment, than be at the Pains to examine and sift out the Matter.

1691 In returning of Benefits, be ready and cheerful, but not pressing. There is as much Greatness of Mind in the owning a good Turn, as in the doing of it. He that precipitates a Return, does as good as say, I am weary of being in this Man's Debt. Not but that the hastening of a Requital, as
a good

a good Office, is a commendable Disposition. But 'tis another thing to be in a Disposition, for that looks like a casting off a Burthen, and a troublesome Burthen. 'Tis a kind of saying, *There, there, as good as you gave me, I will not be troubled with it.*

1692 In Affronts and Disgraces, Revenge is too much; neither means it to avenge the Affront; nor by that to keep the Honour, which would otherwise be lost. It is a vain, very in finding out any Circumstances of Contumely; for they kindle Perence, and make the Defence, and make Reconciliation impracticable. 3. Consider that Revenge will do thee no good with thy Adversary, but procuring thee but the Better. 4. If he be a Friend, and thou dost think as Job did; *Shall I revenge mine Enemies, and shall I not requite them?*

1693 Break not off with thy Friend for small Errors, and light Injuries, which are proper to Frailties and human Necessity; but let him discover the Baseness, and also Insincerity of thy Mind: And that thy Friendships be never well grounded. For hadst thou been a wife, and a good Man, thou wouldest never have been more flow in the Choice of thy Friends, or having once contracted Friendships, wouldest never have broken for a less Crime, than manifest and open Perfidiousness and Treachery.

1694 Speak not of thy Courage and Resolution; for besides the Suspicion, that great Braggers prove no such Doers, all such Bragging is put to Account: And there is reason to expect thou shouldest make good what thou hast signed to; which if thou dost, it is but what was look'd for from thee, being so oblig'd by thine own Word. Nor canst thou think to purchase Credit there, where thou hast rais'd the Market by thy own Bidding. But if

dost not, the Censure will be more severe, and thou'lt be condemned as a vain Apostate from thy own Profession, or a poor-spirited Pretender to what thou canst not, or dar'st not perform.

1695 If at any time thou shouldst be advanced to Place, or Authority, think on those Predecessors that did ill in that Place, for a Direction to thee what to avoid thy self. 2. Embrace Helps and Advices touching the Practice of thy Business. 3. Give Access freely, and be liberal of thy Presence: For keeping off, and Concealment, stir up Passion in Suitors. 4. Be not swayed and led by Easiness, Importunity, or light Respects. 5. In Conversation and private Dispatches, be not too sensible of what thou art, of thy Place or Dignity.

1696 Those Counsels, which prove unsuccessful (tho' they be never so prudent and faithful) prove ever dangerous to the Counsellors themselves. Therefore it's Policy never to counsel peremptorily, with Vehemence and Importunity, but with Coolness and Moderation: and yet however to propound thy soundest Reasons and Arguments, that those which embrace it, may seem rather to come over to it, than be driven, or forcibly drawn. And so when their Assent meets, they stand equally engaged themselves to share in the Success.

1697 In managing of Affairs in general, make use of Consideration of what is to be done. 2. Consider all Circumstances, as of Place, Time, Persons, Humours, Dependancies, Occurrents, &c. 3. Propose all Reasons, Suspensions, Conjectures. 4. Forecast Impediments and Consequences. 5. Then look to the Conduct of your Business, how to dispose all, and allow some Uncertainties to unseen Events. There is an Instant of Succeeding, which Providence reveals, when and to whom it pleases.
Lastly,

ther. Never say, *I will do this to Morrow*, if thou canst as well do it to Day.

1671 Every Scrap of a wife Man's Time is worth saving, and filling up. If thou hast but half an Hour of broken Time, find something for it. Read, write, &c. Some Books, such as the *Spectators*, *Turkish Spy*, *Essays*, *Letters*, and all those that are divided into Sections, without mutual Dependence, may very aptly serve this Purpose. It might be convenient to contrive before-hand, and lay up in Store such little Businesses for this Use of filling up Vacancy.

1672 To do thy Friend good, and not lose him by exciting his Displeasure, I hold this a safe and plausible way, *viz.* In all Reprehensions to praise some of his Virtues, which will gently bring him to know his Vices, and then Shame will not suffer him to be angry with thee. But if it be thy hard Fate that thou must lose a Friend, thou canst not lose him in more honourable way, than in seeking by Love to save him.

1673 If thou beest convinc'd of a Mistake, or Error in Discourse, acknowledge it fairly and freely. This ingenuous way of dealing will be extremely engaging to him thou yieldest to, and will cause thee to be accounted a Man of good Nature and Sincerity, who opposeth not for the sake of Contradiction, but for the finding out and settling of Truth. Some cunning Men have set up this way of yielding, as a Trap to catch to themselves Kindness and Friendship.

1674 It will be most profitable to thee, to have seen and practised many things, and to know many Accidents which are past; Not for that they serve certainly to dispose well of the present, but for that in the different Successes, thy Understanding will
be

1701 When thou seest a Man very zealous and hot in holding his Opinion, or justifying his Assertion, do not thou rise up positively against him, but yield to him, as much as handsomely thou canst. It's abundantly better to let him alone in his Mistake (provided it be not very prejudicial) than break the Peace of the Company for Words. Here perhaps some ludicrous Proverb, Jest, or even Pun, cleverly clapp'd in, may give a merry Surprize, and raise Laughter, and quite turn the Humour.

1702 I give thee Caution, and enforce it by all my paternal Authority, that thou never suffer thy self to fall upon great, costly, and hazardous Projects, with hopes of doing infinite Good to the Publick, and getting a great Estate to thy self. How many lamentable Instances have we seen of well-meaning and most ingenious Persons, but of hot Heads and covetous Tempets, that have, against all Advice, push'd on, and split upon this Rock, and shipwreck'd all their Fortunes, and at the Upshot been despised, and abused by rich Blockheads for their Pains and Damage.

1703 Insult not over Misery, neither deride Infirmary, nor despise Deformity. The first shews thy Inhumanity; the second thy Insensibility; and the third thy silly Pride. He that made him miserable, made thee happy to help him. He that made him weak, made thee strong to support him. He that made him deformed, made thee comely to be thankful. He that is not touched by his Brother's Unhappiness, is a savage Wretch. But he that makes Misery the Object of his Triumph, is an incarnate Devil.

1704 If thou canst not avoid being Arbitrator in Controversies, 'twill be better to exaggerate the Mischiefs of Disagreement, than the Benefits of Concord: For Fear is stronger than Love. But

it's a very hard thing to reconcile Men at first, while their Passions are high, and their Animosities great. Be not thou therefore hasty to interpose yet a while. After they are wearied with Law, or other Inconveniences, 'twill perhaps not be difficult to find out a Medium, which may save both their Honours; which is the thing that both commonly desire.

1705 In Contentions (if it be possible) be thou always passive, never active; upon the defensive, not the assaulting Part. And then also give a gentle Answer, receiving the Furies and Indiscretions of others, like a Stone thrown into a Down Bed, and thou shalt find them rest quietly: Whereas Anger and Violence make the Contention loud and long, and injurious to both Parties. But then thou must be sure to carry it so, as not to seem to act cowardly and fearfully, but benignly and patiently. Else, it may be he will grow insolent, and abuse thee the more.

1706 Make not thy own Person, Family, Relations or Affairs, the frequent Subject of thy Tattle. And set not up thy all-wise self as a perfect Pattern for others to think and act by. Say not, In truth, I cannot allow of such a thing. My Manner and Custom is to do thus. I neither eat, nor drink in a Morning. I am apt to be troubled with Corns. My Child said such a witty thing last Night. Now these look very foolish upon Paper: But it's common Chat, and proves that the Heads it comes from are full of infinite small Matters. They are much in love with themselves, and disregard others.

1707 When thou deniest, do it as pleasantly as possible: Let the Petitioner understand thou hast a good Esteem for him, and wouldest gladly gratify him; but as to this Matter, it will not answer his Purpose. Thou canst not do it, without very great
Diffi-

Difficulty and Damage; he hath unluckily come too late. But if thou canst by any merry Expression, little Story, Fable, Proverb, or Jest, aptly thrown in, make him laugh, thou may'st deny any thing; for thy whole Business is to send him away in a good Humour.

1708 Slight not your old Says and Proverbs. Many of them couch, in few Words, good Sense and Advice, and deserve to be thoroughly thought on and studied, till thou hast them practically and habitually. Yet I would not have thee rap them out like *Sancho Panca* in Discourse, except when thou canst not express thy Sentiment so pertinently and patly without them; or when they occasion Mirth and good Humour: And upon these Accounts, but rarely neither; for constant popping off of Proverbs will make thee a By-word thy self.

1709 Consider thoroughly what those particular things are, that commonly bring to thee any Inconvenience, Uneasiness, or Trouble of Spirit. Think whether it be Sloth and Negligence, carking Care, unreasonable Hopes and Fears, Rashness, Want of Method in thy Affairs, ill Customs, bad Company, &c. And then seriously study which way to deal with any of these. Assure thy self, thou canst do a great deal more than thou thinkest, if thou but triest the right way in good earnest.

1710 Give no Man just Cause of Offence, nor resent too sensibly Injuries toward thy self. But if after all thy Care to avoid Quarrels, thou happenest upon such Brutes, as either to try thy Metal, or out of a bestial Love of Injuriousness, shall attack thee, the best way will be to resent it briskly; and if thou do'st not actually chastise the Insolency, at least threaten warmly. But if thou thinkest this way of proceeding may be imprudent, then labour to get
the

the Company to thy Side, and engage them to compose, or take up the Quarrel.

1711 If thou resolvest to be truly happy, thou must know, that a happy Life doth not consist in Power and Sovereignty, nor in great Fame and Glory, nor in a full Exchequer, nor in ample Possessions, but in Freedom from Pain and Business, in a Calm of all Affections, and such a Disposition of Mind, which, circumscribing all the Delires by the simple Boundaries of Nature, will make thee content with a few things, easily procured, and so make thee Master of that, which the Ambitious may despair to attain, unless they could bear Rule over all others, and heap up Treasures unexhaustible.

1712 Thou oughtest to be very moderate and cautious in thy Commendations of Persons: For as it is natural for any to resent his being disparaged, so on the contrary, excessive Commendations (besides the Hazard it brings of the Judgment or Sincerity of him that commends) many times give Offence to the Hearer. That Portion of Self-love, which every one has, makes him immediately apply to himself, and compare the Commendations and Discommendations he heareth given to others, and consequently he imagines himself concerned therein, tho' they are not purposely and particularly directed to him.

1713 Keep not thy Children off at too great a Distance, for then thou canst never come to know them; nor cause them to live in perpetual Fear, for then thou canst not judge of either their Parts or Inclinations. Moreover, by so doing thou'lt dull their Wits, and repress their natural Vigor, in such sort, that there will be no Metal left in them. And by fearing always in their Doings, they will never but fail in them; and coming afterwards into Com-

pany.

pany, they will be sheepish, and will know neither which way to look, nor what to do. And this Uneasiness will make them hate thee, and wish thee dead.

1714 By no means come into the way of the Men of the World, that think themselves cunning, and are eternally counterfeiting and dissembling; for the Advantage thou wilt get by it will be, never to be believed when thou seriously speakest Truth. It's true, this may once or twice pass upon Men; but to profess concealing of thy Thoughts, will be to give warning to all who have any thing to do with thee, that whatsoever thou sayest, is all but Lying and Deceit. And by how much thou art more subtle and cunning, by so much thou art suspected and hated. And then when it is come to that pass, that the Opinion of thy Integrity is ruin'd, lost, and gone, thou wilt every where have a hard Game to play.

1715 When any one affronts, or otherwise injures thee, consider that by Kindness to him, thou shalt either reform him, or not; if thou dost, the Ground of thy Dislike is gone, and thou hast made him more commodious for thy Purpose: If thou art disappointed, thou shalt have the Satisfaction of doing Good against Evil; which, as 'tis a most divine Quality, so to maintain it, the Pleasure is proportionably raised. There is a secret Triumph and Exultation of Spirit upon such an Occasion. There is no one that acts in this manner, who does not inwardly applaud himself for it; which is as much as to say, *God bids me go on.*

1716 Lay aside all Affectation and Imitation: No two things are more ridiculous, nauseous, and fulsome. Every Man's Mode is natural to him, best becomes him, and renders him more acceptable to others, than any thing else. Affectation

and Imitation do discover that the Mind is empty; and the Person conceited hath not within himself any Knowledge and Discretion to direct and govern himself. It's observed, that such Men are generally Importunate, Self-assuming, and Imposing upon others; than which Qualities nothing can make a Man more despised and disdained.

1717 Life was given for noble Purposes, and therefore thou must not part with it foolishly: Thou must not throw it away in a Pet, nor sacrifice it in a Quarrel, nor whine it away in Love. Pride, and Passion, and Discontent are dangerous Diseases to dye of. We are listed under Providence, and must wait till the Discharge comes. To desert our Colours will be of more than mortal Consequence.

1718 Withhold thy self from Revenge with all thy Power. Revenge never repairs an Injury. If thou hast been reproached, or defamed, 'tis not the wounding of thy Enemy's Body that will heal thy Fame. Thou mayst by that means help to spread the Libel, by inviting many to enquire the Cause of your Quarrel: But that is no Medium to prove him a Slanderer; the World being too well acquainted with the Nature of Revenge, to imagine it an Argument of his Innocency that acts it. So far it is from being such, that it gives a most violent Presumption of Guilt, according to that notable Observation of the Historian: *Convitia spreta exolecunt: si irascere, agnita videntur.*

1719 In case of Provocation to Anger by Words, consider this, that there is nothing that so much gratifies an ill Tongue, as when it finds an angry Heart: nor doth any thing so much disappoint and vex it, as Calmness and Unconcernedness. It is the most exquisite and innocent Revenge in the World to return gentle Words, or none at all, to ill Language.

guage. But on the other side, Anger and Perturbation do not only produce what the Adversary desires, but also puts a Discomposedness and Impatience upon thee; so that thou becomest unable, either to keep silence, or to speak with that Reason and Advantage thou shouldest, or at another time couldest.

1720 When thou appliest thy self to a Person of Quality, do it as it were with an Air of Regard rather than of Softness, lest thy good Intentions be expounded Flattery. Therefore in Discourse, to acquit thy self of this, it would be good to interpose thy Distinctions and Reasons to his; and when thou allowest it, do it with enlarging upon those Reasons which are his Ground. But this is to be done with nice Discretion and Caution: For some who think themselves much above thee, will not greatly care to allow thy being equal to them in Reason, and will dislike and scorn to have thee jump just in with them; for they imagine they thereby lose something of their Superiority.

1721 To make a Man tell some private Grievance, pretend the like Uneasiness, and seem sick of the same Disease. For those that are like, will communicate most freely one to another. 2. Another way is to question them in Times of Alacrity and Joy; for the Spirits then come forth more from Retiredness and Privacy, and are not so retentive and difficult. Perhaps a very fine chearful Day may be something in this Case. 3. Observe them in any Fit of Sorrow; for tho' Grief be a Contraction of the Parts within, yet it holds with the Nature of Strainings and Squeezings; there is something still wrung and got out at such Times.

1722 When thou art upon a Bargain, see that thou drive and settle it so positively and certain-
ly.

ly, that there can be no room left for any Dispute afterwards. Harken not to a Workman, that saith, he'll leave it to thy self to give him what thou wilt at last; when the thing is done, if it be worth no more, he'll have no more. Assure thy self, if a crafty Workman catch thee upon this Lock, he may be too hard for thee: For it is in his Power to ask extravagantly; and if thou refusest to pay him according to his unreasonable Demands, he may clamour thee for a foul Dealer, and a pinching Pay-Master.

1723 When thou art with Persons thou art not acquainted with, be upon thy Guard, and endeavour to find them out, before they find out thee. Perhaps if thou couldest fall into such a merry Humour as might look with a careless Air, and at the same time retain Prudence, thou mightest bring them into such a Freedom, as would lay them open to thee. But there are many Arts which cunning Men make use of, to unlock People withal, and discover their most inward Dispositions, and Inclinations, and Designs: Some of which run into ill Craft, and are very base, and odious: But others proceed from Sagacity and Discretion, and may be very well worth thy Study.

1724 If any come pumping of thee with crafty Questions, to get out what thou oughtest to conceal, receive him civilly; but be not at the Expence of a Lie to send him going. If he persist and grows rudely importunate, then (if he be not very much thy Betters) take upon thy self, and use him accordingly. Tell him, his Question is unfair and insidious, and Silence is its proper Answer. Who set you at work to come picking of me thus? What do you take me to be, and what pretend you to be? If the thing be a Secret, I shall keep it so: I'll not suffer you to be my Picklock. *I don't*

don't like your manner of Treating, and so I'll talk with you no further about it.

1725 Observe this: There is one great Danger to House-keepers, that upon their first setting up, they are either already in Debt, or by providing Necessaries, they contract a Debt, which in the beginning is small, but too easy to be increased, for want of Experience and Caution; so as at last they come to be enrolled in the Usurer's Books. This maketh great Growth unawares; and at length, like a Canker, so eats into the Estate, as e're long the very Heart of it is in danger. I must advise thee to remedy this growing Debt in time; tho' it be by a Fall of Timber, or even Sale of Land. It's better to be Master of a wasted Country, than of none at all.

1726 If thou wouldest enjoy the Sweets of Society, thou must be friendly, and carry on Equality. But if thou pretendest to top the Company, and assume Superiority, by engrossing all the Discourse; forcing on them thy own Opinions, looking supercilious, and doubting, objecting, contradicting, and disliking all that others say: Then thou makest thy self a Party against the rest, and must look for Usage accordingly. But if thou lookest angry, fall into Passion, Roar, Swear, Huff, Scorn, give ill Words, and offerest Wagers; all Men of Education and civil Manners, will as willingly keep Company with a Bear, as such a Beast as thou art.

1727 Some, even in common Conversation, are wont to defame their Neighbours, open-faced without any Ceremony, Design, or Remorse. From such turn away as much as thou canst: But be sure, be none of them, nor partake with them *in their Calumniation*s. Consider what thou say'st of others, others say of thee. Before thou calum-
niatest.

piatest, think, Am not I the same, or as bad? Would I be treated thus? Ever take heed of doing that which may do Hurt, but can never do Good. 'Tis Madness to make Enemies without Cause: And it is better to suppress, than vent and satisfy a trifling Piece of Wit, or a foolish Passion. The great Rule is; Nothing but Truth before the Face: And nothing but Good behind the Back.

1728 Receive not willingly such Benefits as thou canst not requite; for then thou wilt owe more than thou canst pay. And tho' thy Benefactor do not exact Payment of thee in one gross Sum, yet thou must be ever and endlessly paying in such smaller ones, as lessen not the Principal at all; then thou'lt be apt to look upon him as an everlasting Creditor, and by degrees fall to be uneasy at the thought of him, and perhaps insensibly turn his Enemy, especially if he should mark thy coldness, and rub thy sore place with an Item of his passed Kindness. Thus wilt thou live always in little Ease, lose thy Friend, and get off with the Credit of being an ungrateful Wretch.

1729 If thou art in Company, and either the Persons, or the Subject of Discourse be not pleasing to thee; or if Passions seem to rise; or if thou thinkest thy self not acceptable to them; or if thy own self be out of humour; or if thou hast spoken any thing unadvisedly, which may make thee some Uneasiness, and put thee to Shame, and render thee unfit to give or receive the Pleasure of Conversation: It will be prudent for thee (if thou canst contrive an handsome way of doing it) to get away. Thy Stay will not be thy Advantage. Thou wilt hardly recover a pleasant, sociable Humour. If thou sittest by, and speakest little, and shewest Shame, or Vexation, thy Reputation will

get no good; they will count thee a Spy, or a Blockhead.

1730 When thou perceivest Passion actually rising, lay hold upon thy self, and bridley thy Tongue; for that (like Bellows) will blow it up. Say thus to thy self, I shall think quite otherwise when I grow cool again. I am now going to be a Mad-Man, and a Fool. I am going to speak, or do something that I may be scorned and hated for, and which perhaps I may repent of all the Days of my Life. I am now in a Fit; if I can but get over it, I shall then be unexpressibly glad that I have bravely conquered my self. If *Socrates* were in my stead, What would he do now? As for my self, I am resolved, and I will keep my Resolution, that I will neither say, nor do any thing yet.

1731 If thou wouldest keep a Matter private, acquaint no body with it. Those Things which are known only to our selves, cannot be common. Those which are imparted to another, cannot be secret: For no Man but hath some Friend, whose Fidelity he holdeth so assured, that he may safely trust him with his nearest, touching Secret: And he will presently, with equal Confidence, disclose it to another, till at length it be generally known. And pray how canst thou exact that Faith and Trust in another, which thou hast violated thy self? And what Indiscretion is it, by opening to another, to enter into a voluntary Servitude, and to live in perpetual awe, lest he should at any time, either forget himself, or be discontented.

1732 Instead of saying Rustically, I don't believe you: What if you should come in thus? To a Superior, Pray pardon (excuse or favour) me, Sir, if I am something differing from your Opinion. Sir, I pay all Respects to your Judgment;
yet

yet in this thing I cannot help thinking otherwise. To an Equal, Give me leave to tell you, why I am of another Opinion (Belief); I cannot perfectly agree with you there. As I apprehend the Matter, it can scarce be so. Perhaps you have not been rightly informed. To an Inferior: This is my Opinion. I believe the Case is thus. I am well assured you are mistaken. You run too fast. You shoot by the Mark.

1733 Esteem Truth above all Things, and make little Account of common Opinion: And therefore never be disquieted at Mens not speaking advantageously of thee, especially if they be ill Livers, and such as indifferently revile all sorts of Persons. If they speak the Truth, thou hast no reason to complain: If they do not, they suffer more by it than thou. Do not therefore imitate them: But if thou art sometimes forced to speak of them, do it in civil Terms. When they speak Ill of thee, thou mayst easily slight their Discourses, and not so much as reflect on them, except slightly, where thou hast perhaps an occasion in Vindication of thy self: Yet assure thy self, how much soever thou endeavourest to quiet and content such sort of People, thou wilt never be able to compass it.

1734 Be not over forward to make Satisfaction; it is accusing thy self while there appears no body against thee. It will be then timely enough to answer, and to alledge thy Reasons, when they are questioned. If thou conceivest the Complaint which is to be made against thee, is of some Importance, Prudence requires thou shouldest prevent the ill Consequences, and that thou shouldest satisfy (if possible) the Person, who thinks himself disobliged, by the most plausible Excuses thou canst. But if thou art assured, that there is no

real

real Cause of complaining of thee, do not so much as think of justifying thy self; for that were to give greater Weight and Force to the Complaint which they would frame against thee.

1735 In Conversation, endeavour to be always present in Mind. To this End, keep down Passion of all Sorts, to the utmost of thy Power. Do not too eagerly covet Reputation, and the Company's Esteem of thee; and by that meansthou wilt get the more of it. The being over-much afraid of committing an Indecency, very often throws one headlong into it. If thou fittest imagining what Idea they have of thee, and so triest to form thy self according to that, thou wilt be quite out of thy self. No, no, let not them shape thee, but be ever true and constant to thy self, and stand up bold in thy own Nature and Notions; whether they have favourable Thoughts of thee, or not, keep thy own proper Self, and be not a Cameleon.

1736 A good Book of Contentment may be without thee, as well as any thing else. Thou mayst think thou hast good Reasons for being quiet, which will comfort thee upon all Occasions. But where are they? In thy Book; which is no more thine, than thy Moneys that bought it, unless thy Book be in thy Heart. Thou must labour to write those Truths on thy Soul, and turn them into the Reason of thy Mind. Things of Faith thou must make as if they were things of Reason; and Things of Reason thou must make as sensible as if they beat upon thy Eyes and Ears. Thou must colour and die thy Soul with these Notions, or else they will do thee but little good. If this Book lie by thee, and not in thee, it will be no better than waste Paper: For it is one thing to have Bread and Wine

in a Cupboard, and another thing to have it in thy Body.

1737 A Christian peaceable Temper must not exclude that Prudence, which is necessary for Self-Preservation. Thou art therefore not to act alike towards good and ill Men: For sometimes thou wilt find, that Humility and Meekness do, as it were, incite Injuries; for it's an Encouragement to base and insolent Minds to outrage Men, when they have Hopes of doing it without a Return. If it be a Man's known Principle to depart from his Right in a small Matter, rather than break Christian Peace, ill Men will be tempted to make illegal and unjust Encroachments upon him. If thou resolvest to walk by the Rule of forbearing all Attempts for defending thy self, which look like Revenge, thou wilt probably have Opportunities ever now and then given thee to exercise thy forgiving Temper.

1738 In reading of Books, observe this Direction: Consider the Scope and Design of the whole, and judge of the particular Passages with reference to that, and if there be any single Passage, which thou apprehendest not the Meaning of, or which at the first reading seems to have another Meaning than is agreeable to the Author's Design; build nothing upon such a Passage, but wait awhile to see if the Author will not explain himself: And if he does not, and thou canst not at last discern how that Passage can, without some straining of Words, be reconciled with others; then conclude however, and take for granted, that the Author, if he appears a Man of Judgment, is consistent with himself, and consequently that in that Passage (however the Words may sound) he did not mean to thwart and contradict all the rest of his Book.

1739 Study how to make it easy for thee to speak upon all Occasions and Subjects. Consider what Expressions would be fit to use when thou wouldest excuse a Fault, beg a Favour, deny a Request, give Thanks, Reprove, &c. Good Forms of Words, and Variety of Sayings, will be of great Service, and may make thee splendid, by letting thee in handsomely to what thou hast to say. But in using these, great Care is to be taken not to fall into Pedantry; for that would render thee the most nauseous and ridiculous Wretch in the World. Avoid therefore frequent Repetitions of the same Set of Phrases, all hard and unusual Words, far-fetch'd Conceits, and all Sorts of Affectation in Look, Gesture, or Form of Voice. If thou drest up in something that is unnatural, or unfashionable, *Risum teneatis amici!* thou'lt be the Laugh of the Company.

1740 If a great Man ask thy Advice in Business of Consequence, it may appear Rashness, if not Folly, to answer suddenly; it not being impossible, but that the Design of his Question may be as well to try thy Sufficiency, as to strengthen his own Opinion and Resolution. However, so much Time as may be borrowed safely from the Emergency of the Occasion, is likelier to increase than abate the Weight of a Result; and in this Interval thou mayst gain Leisure to discover what Resolution suits best the Mind of the Party, who is commonly gratified most by such as comply nearest with their own Judgment. Nor will it favour of so much Respect to his Person, or Care of his Concerns, to determine extempore, as upon Pre-meditation.

1741 Suppress thy vicious Desires in their first Approach; for then they are least, and thy Faculties and Election are stronger; but if they in their Weakness

Weakness prevail upon thy Strength, there will be no resisting of them, when they are increased, and thy Abilities lessened. Thou shalt hardly obtain of them to end, if thou suffer them to begin. Therefore drive them off with some laudable Employment, and take off their Edge by Inadvertency, or not attending to them. For since the Faculties of a Man cannot at the same time, with any Sharpness attend to two Objects; if thou employest either thy Spirit upon a Book, or thy Body upon some Labour, thou wilt have no room left for the present Trouble of a sensual Temptation.

1742 Make not Memory thy only Store-keeper, but commit all things that thou wouldest remember to Writing. I approve not so much of loose Papers, which may easily be confused, or lost, as of bound Books. Let these be always carried about with thee, and frequently read over, so shalt thou have their Contents in thy Head as well as in thy Pocket, and shalt forget and lose nothing that is worth keeping. Each of these Books ought to be distinct, and of differing Subjects.

1743 One may be of References, which will stand as an Index to all thy Readings, and readily shew thee without Trouble, or Time, what thou hast a mind to turn back to for further Consideration.

1744 Another, of Sentences and wise Sayings and Advice; those in Prose by themselves, and the Verse by themselves. If thou lookest over the Quotations to be found in Authors, thou wilt there meet with abundance of fine Things ready picked up to thy Hand, and so thou mayst have them cheap.

1745 Another, of pleasant little Stories, Adages, Proverbs, Jest, witty Repartees, acute Expressions, and all such Things as will be useful to re-

der thy Conversation facetious, and entertaining. But sometimes such Stories may be put down very short; for a Hint of that Point where the main Stress lieth, may be sufficient to call the whole to Mind.

1746 Another, of Memorandums; Heads for Enquiry, Doubts, Opinions, Judgments, Problems, Questions, and their Answers and Solutions; in turning over of which, some thou mayst work out thy self at leisure, and some reserve for the Subject of Discourse in proper Company.

1747 Another, of thy own Observations and Judgments which thou makest of Men and Things: For a thinking Man is always striking out something new. Whenever therefore thou hast fully and distinctly beaten out a Notion, and art Master of it, let it not fly away, like *Cybil's* Leaves, but write it down as plainly and amply in all its Particulars as thou canst: for in Explications Brevity is a Fault.

1748 As thou lovest thy Life, and Self, and Family, fly Drunkenness. If therefore thou beest inclined to keep Tavern Company, fix upon one sort of Wine, which is not the common Drink, and keep to it always precisely, and never suffer one drop of ordinary drinking Wine to come between thy Lips: And hold to this, so as not upon any Perswasion whatsoever to drink any other, but that which thou hast fixed upon. If thou drinkest the same Wine with the Company, thou canst not help drinking just as they do; but if thou drinkest out of thy own Pot only, thou mayst commonly take just what quantity thou pleatest; or if thou art watched, 'tis but to order the Drawer to bring thee half Wine, half Water. I know an old Gentleman of publick Business, who by this virtuous Artifice hath run through the World, without being

ing mad so much as once, and without breaking his Temper, spoiling his Constitution, or spotting his Reputation.

1749 When thou designest to convince a Man, it must be when he is either alone, or in but a small Company; for mixture of Talk will interrupt Discourse, and put it by its Design. To accomplish this thing, thou must always Fee his Self-Love, and instruct him by such a Method as may make him imagine he informs thee. Thou must therefore take the Air of a Disciple, and ask him Questions with Art, and an ingenuous Plainness; that taking a Pleasure in the Superiority of instructing thee, he may retire within himself, to form the Answers thou askest him for. But when thou hast received from him the Answers he strove to find out for thee, thou mayst lay them before him every Moment: For having sought those Answers only for thee, he thinks no more of them, after he hath eased himself of them.

1750 The usual Reason why Men run themselves into Controversy and Dispute is, That they may appear considerable, and preserve the Reputation of being understanding and notable Men; which generally would be better secured if all were let alone. I advise thee therefore, to enter the Lists with any one as seldom as may be. 'Tis one of the difficultest things in the World, to convince a contending Party in Matters of Opinion, which admit not of a Decision from sensible Matters of Fact: And the more warm and concerned he is in the Strife, still the more difficult it is. And yet all the End we propose for arguing and combating is, but only to convince and bring him to be of our Mind. If then we did but consider how unlikely, yea, how impossible an Attempt we undertake, and that we get nothing by it at last, we
would

would seldom dispute; but much rather (tho' we know we are really in the Right) keep our selves quiet, and be content to let him remain in the Wrong, provided only that it be not much his Detriment to be so. The not observing this, has cost an innumerable Multitude of needless and foolish Quarrels.

1751 Take it for a Rule, never to offer at Reasons, when thou needest not, or hast them not very ready, plain and convincing. For if thou descendest to confirm thy Opinion with Arguments, thou thereby seemest to submit thy Judgment to theirs, and as 'twere appealest to them, and askest if they be not of thy Mind now, and so by setting them at a Level with thee, lessenest thy self. 2dly, If thy Reasons be not readily and currently uttered; 'twill appear as tho' thou hadst not a clear and distinct Notion of the Matter before, and wert now hammering at it, which will cause them to doubt of thy Capacity. And lastly, Since every one judgeth of the Reasons given, according to the Sort and Measure of his particular Understanding, which is almost infinitely various, and possibly may not exactly jump with thine, perhaps thy Reasons may not satisfy the Company: And then thou not only losest thy Credit, but also mayst unluckily be drawn into the Scrape of a Dispute.

1752 But when Reasons are expected from thee, either because of the Dignity of the Person thou conversest with; or because they are asked for, or because the Matter necessarily requires it: First, Consider the Capacity of thy Hearers: and if they are of the common sort of Apprehensions, not very judicious, then instead of solid Reasons, the best way would be to pour out a torrent of Words, and make a Shew of much Matter: And if thou
canst

canst but confound their Minds, they will be ashamed so far to express their Weakness, as to let thee surmise they understand thee not; and most certainly will hugely admire thee for a most profound Person. And thus thy Authority and Esteem is better supported, than 'twou'd be, if thou hadst flung away upon them the Reasons of a *Socrates*, or a *Solomon*.

1753 But if thy Hearers happen to be intelligent Persons, and Men of Good Sense and Experience, think with all the Strength of thy Thought when thou speakest, and content not thy self with one Argument, but produce thy whole Force of Reasons, and forget not even the slightest of all; for so thou wilt look to be full of Sense, and that which thou makest least account of, a different Thinker may possibly take most hold of, and esteem most concluding.

1754 Therefore in giving Reasons, it's Prudence never to pass a peremptory Judgment on the Strength of them thy self; so as to say, I have given you a very good Reason, but now I'll give a better; lest they should not think the same with thee, and so suspect thou dost not understand the Force and Conclusiveness of thy own Reasons.

1755 But if thou act with a Person much thy Superior, or with a proud, arrogant, obstinate Man that thinks himself so; 'twere better to seem ignorant, and either desire Information, or quite drop the Cause, than presume to instruct him, and much less oppose him: For such will not endure to be deemed Unlearnings in Understanding.

1756 If one that is much thy Superior lay a Fault to thy Charge, bear not up with Stiffness, or Disrespect; that will make him angry, and let the cleaver upon thy Skins; nor yet carry it weak-

ingly, that will make him suspect thee the more, and despise thee: Nor mutter nor argue, nor labour much in Excuse; but with a commendable, tho' not immodest Assurance, tell him thou art indeed guilty of an Imprudence and Fault, but hopest to take better Care for the future, and so beg his Pardon: If he will not be satisfy'd with this, thou mayst offer warily at some Vindication, and mayst cautiously extenuate the Act, by alledging the Causes, Motives and Circumstances, which deceived and led thee into it. Thou didst it ignorantly, or for want of Foresight and Consideration, &c. But in such a Case, above all things, see that thou accusest not others (where it can be avoided) to justify thy self, as *Eve* did the Serpent, and *Adam Eve*. To throw it upon others manifesteth a malignant Temper in thee. But if thou labourest to excuse others, thy benign Nature will atone and merit Favour for thy self.

1757 If thou beest of an angry Temper, cast up thy Accounts with a meek Man, and compare the Number of Affronts and Contumelies that both of you have met with, and thou shalt find the odds will be as great as between *Saul's* Thousands and *David's* Ten thousands. For the Return made to the first Injury provokes a new one; Men being so partial to themselves, that he who receives a Harm by way of Retaliation, never reflects on his own first Guilt, but looks on it as a naked Injury, and so pursues his Revenge; which has again the same Effect on the other. And so the Wild-fire runs round, till it have set all on a Flame, and made the saddest Devastations, not only in Mens Minds, but in their outward Concernments too, in the many fatal Outrages which those eager Contentions occasion: All which would be avoided by a meek Disregard of the first Provocation.

So

So that altho' some Injury may fall upon the Passive Man, yet infallibly there would be no Broils and Quarrels, which are alone the great Accumulators and Multipliers of Injuries.

1758 Take up this Resolution, Never to give thy self leave to be angry, till thou seest the just Dimensions of the Provocation. First, learn whether there be any such thing done or no: for many times we shall find, that a false Report, or a Misconception in the Mind, sets up the Image of an Injury, and presently the Passion swells upon it; when (it may be) upon due Examination there is no such thing at all. 2dly, Admit there be an Injury, yet learn what the Circumstances of it are; tho' thou hast a mind to be angry, yet 'till those are understood, and the Measure of the Injury be known, thou knowest not what Proportion or Measure of Anger to allow. It may be, 'tis not so great; or it may be, 'twas done by Mistake: It may be, 'twas done upon some Provocation given by thee, or at least so understood, and then it is not so malicious: And it may be, the Man is coming to make thee Amends, or to ask thee pardon. This will give Leisure to thy Reason, and to thy Grace to come in, and will break the first Shock, which the cholerick Blood gives to the Heart, which raiseth the Combustion: And then a thousand to one it comes to nothing, and either dies presently; or languishes below the Name of a Passion.

1759 Beware, I say beware, how thou fallest in with indigent Friends. I never took such uneasy Steps in my Life as I have done when I was fetter'd and clogg'd with such. Their endless Necessities and Sorrows gave me everlasting Unhappiness. They never let me possess my own Money that I had provided for my Occasions and Designs.

signs, but constantly wrung it out of me, and kept me almost as Neceffitous as themselves. All the while I served them I had good Looks and Words: If at any time I could not supply them, it was an Injury: If I asked them for part of my Money, it was a Fall-out. But that which gave me the greatest Vexation of all was, I could never do any of them any good. I have had several such, and give thee this Warning to avoid the like, as thou wouldest do an evil Spirit. Do but throw them off at first, and thou art safe.

1760 I advise, and I charge thee, to keep out of litigious Suits, with all thy Power; and rather take an Injury, and recede from a small Right, than vindicate thy self and recover it by Courses of Law. It's confess'd, these are sometimes unavoidable, but most times it's Pride and Passion, or stubborn Temper, and desire of Revenge, that occasions the Controversy. Whereas, if we would (before Matters are run too far) do all we can to compose the Difference: If on the one side the Defendant would in a calm manner acknowledge his Error, that he has indeed been guilty of an unwary foolish Word, or Action, which he hopes will be taken as proceeding from Thoughtlessness, and not any Disrespect, or Ill-will; and that the Trespass was neither meant nor foreseen. Likewise on the other side, if the Person offended would be of so benign and Christian a Temper, as to recede a little from his utmost Right, and accept of a civil Satisfaction and Reparation of Damage sustained: If Men would but do thus, and both Parties be cordially for Peace, I think it could not be difficult, either by themselves, or by the Mediation of Friends, to make up any little *supposed* Affront, yea, or real Offence, before it *run to a raging* Rupture. But if thou art obsti-
nately,

nately set upon, and come what will, art fully resolved to humble thy proud Adversary, and make it cost him Sauce: Think with thy self (not to mention Breach of Christian Charity) it will cost thee also abundance of Time, Attendance, Money, Trouble and Vexation, Thou canst not have it proceed just as thou wouldest: Thou canst not get out of it when thou pleasest: Thou may'st have Wrong done thee, &c. But be it how it will, thou must sit down with dear-bought Repentance at the last.

1761 To sum up all: Thy Duty to God is Fear and Love; to thy Neighbour Justice and Charity; to thy Self Prudence and Morality. Observe all these well, and then thou canst not fail of being *Wise and Good, Useful and Happy.*

F I N I S.



signs, but constantly wrung it out of me, & kept me almost as Neceffitous as themselves. the while I served them I had good Looks Words: If at any time I could not supply it it was an Injury: If I asked them for part of Money, it was a Fall-out. But that which me the greatest Vexation of all was, I could do any of them any good. I have had such, and give thee this Warning to avoid it as thou wouldest do an evil Spirit. Do but them off at first, and thou art safe.

1760 I advise, and I charge thee, to k of litigious Suits, with all thy Power; and take an Injury, and recede from a smal than vindicate thy self and recover it by of Law. It's confess'd, these are some avoidable, but most times it's Pride and or stubborn Temper, and desire of that occasions the Controversy. When would (before Matters are run too far can to compose the Difference: If on the Defendant would in a calm manner ledge his Error, that he has indeed an unwary foolish Word, or Action hopes will be taken as proceeding from lesness, and not any Disrespect, or that the Trespafs was neither meant Likewise on the other side, if they ed would be of satisfaction and Chast as to recede accept of Damages and

Ignys.

re Indicibus ac-
Fuller, M. D.

relation, and the
asserted, in
mixed, a Preface
in, invited, The
collected, &c. By

Establishment of
of Mr. Chand-
ner, &c. and an
are occasionally
containing a Let-
ter, and an Answer
to.

several Occasions.
and George Smal-
lwood, and Dean
The second Edition,

on the Validity
of the several An-
swers Vouchers for the
By the Reverend
In two Vol. 8vo.
second Edition, 8vo.

Christian Perfection.
The second Edition, 8vo.

book, entitled, *The Fable*
of Public Benefits. In
To which is added, A
Observation or two upon
A. M. The second



BOOKS Printed for W. INNYS.

1. **I***ntroductio ad Sapientiam*: Or the Art of Right Thinking, assisted and improved by such Notions as Men of Sense and Experience have left us in their Writings, in order to eradicate Error, and plant Knowledge. In two Parts. By *Thomas Fuller*, M. D.
2. *Pharmacopœia Extemporanea*, sive præscriptorum, chilias, in qua remediorum elegantium, & efficacium paradigmata, ad omnes fere medendi intentiones accommodata, candide proponuntur. Una cum viribus, operandi ratione dosibus & indicibus annexis. Edit. sexta longe auctior & emendatior. Per *Tho. Fuller*, M. D.
3. - - - - *Extemporanea*: Or, A Body of Medicines, containing a thousand select Prescripts, answering most Intentions of Cure. To which are added useful *Scholias*, a Catalogue of Remedies, and copious Index: For the Assistance of young Physicians. The fourth Edition, with Additions by the Author *Thomas Fuller*, M. D. 8vo. 1719.
4. - - - - *Domestica*, in usum eorum, qui ruri medicinam facientes necesse habent, ut Pharmacothecas privatas sibi met construant; Scholiis, viri-umque enarrationibus illustrata, & in libros duos distributa. Per *Tho. Fuller*, M. D. 12mo. 1723.
5. - - - - *Bateana*, in libros duos digesta: *Primo*, Compositiones galenicæ, altero processus *chimi- ci*, ordine alphabetico exarantur: Viribus dosi-
busque

Books Printed for W. Innys.

busque illustrantur : Atque catalogis & indicibus accommodantur. Curâ & operâ *Tho. Fuller*, M. D. Cantab. 12mo. Lond. 1719.

6. The Necessity of Divine Revelation, and the Truth of the Christian Revelation asserted, in eight Sermons. To which is prefixed, a Preface with some Remarks on a late Book, intitled, The Scheme of Literal Prophecy considered, &c. By *John Rogers*, D. D. 8vo.

7. A Vindication of the Civil Establishment of Religion: Wherein some Positions of Mr. *Chandler*, the Author of *Literal Scheme*, &c. and an Anonymous Letter on that Subject are occasionally considered. With an Appendix, containing a Letter from the Reverend Dr *Marshall*, and an Answer to the same. By *J. Rogers*, D. D.

8. Sixty Sermons, preached on several Occasions. By the Right Reverend Father in God *George Smalridge*, D. D. late Lord Bishop of *Bristol*, and Dean of *Christ-Church*, Oxford. The second Edition, Folio.

9 A Defence of the Dissertation on the Validity of the *English* Ordinations, against the several Answers made to it, with proper Vouchers for the Facts advanced in that Work. By the Reverend Father *P. F. le Courayer*. In two Vol. 8vo.

F. Courayer's Dissertation, the 2d Edition, 8vo.

10. A Practicall Treatise on Christian Perfection. By *W. Law*, A. M. The second Edition, 8vo. 1728.

11. Remarks on a late Book, entituled, *The Fable of the Bees*; or, *Private Vices Publick Benefits*. In a Letter to the Author. To which is added, A Postscript, containing an Observation or two upon Mr. *Bayle*. By *W. Law*, A. M. The second Edition, 8vo.

Books Printed for W. Innys.

12. Three Letters to the Bishop of *Bangor*. By *W. Law*, A. M. The eighth Edition, 8vo. The first in Answer to his Lordship's late Sermon, and his Letter to Dr. *Snape* in Defence of it, and the dangerous Nature of some Doctrines in his Preservative. The second proving his Lordship's Notions of Benediction, Absolution, and Church-Communion, to be destructive of every Institution of the Christian Religion. To which is added, A Postscript, in Answer to the Objections that have been made against his first Letter. The third being a Reply to his Lordship's Answer to the Representation of the Committee of Convocation. Humbly address'd to his Lordship.

13. The absolute Unlawfulness of the Stage-Entertainment fully demonstrated. By *W. Law*, A. M. The second Edition, 8vo.

14. A short Letter of Instruction, shewing the surest way of Christian Perfection: translated out of *French*. To which are added, the pious Meditations of *Blosius* upon the Passion of our blessed Saviour, 12mo. 1723.

15. A Persuasive to a holy Life, from the Happiness which attends it, both in this World and in the World to come. By *John Ray*, late Fellow of the Royal Society, 8vo. 1719.

16. An Answer to some late Papers, entituled, *The Independent Whig*, so far as they relate to the Church of *England* as by Law established. In which her Doctrines, Creeds, Liturgy, and Establishment; her Clergy, with their Rights, Divine and Human, are modestly defended, and their Author's new Notions proved to be not only absurd and ridiculous, but also directly opposite to those very Texts of God's Words, on which he pretends to found them. By *Francis Squire*, A. M.

Rector

Books Printed for W. Innys.

Rector of *Exford*, and Vicar of *Cutcomb* and *Luxborough*, *Somerset*, 8vo. 1723.

17. An Address to Parents; shewing them the Obligations they are under to take Care of the Christian Education of their Children, and laying before them the principal Points in which they ought to instruct them. By *Joseph Hoole*, Vicar of *Haxey*, 8vo. 1724.

18. Fourteen Discourses preached on several Occasions. By *William Shorey*, A. M. Lecturer of St. *Laurence-Jewry*. Second Edition, 8vo. 1728.

19. The Religious Philosopher: Or, The right Use of contemplating the Works of the Creator. 1. In the wonderful Structure of Animal Bodies, and in particular Man. 2. In the no less wonderful and wise Formation of the Elements, and their various Effects upon Animal and Vegetable Bodies. And, 3. In the most amazing Structure of the Heavens, with all its Furniture. Designed for the Conviction of Atheists and Infidels. In 2 Vols. Throughout which, all the late Discoveries in Anatomy, Philosophy, and Astronomy; together with the various Experiments made use of to illustrate the same, are most curiously handled by that learned Mathematician Dr. *Nieuwentyt*. Translated from the *Low-Dutch*. To which is prefixed, A Letter to the Translator, by the Reverend *J. T. Desaguliers*, LL. D. F. R. S. The third Edition, adorn'd with Cuts.

20. The Principles of Deism truly represented and set in a clear Light, in two Dialogues between a *Sceptick* and a *Deist*. The first concerning the Christian Revelation. The second concerning Natural Religion. The third Edition, 8vo. 1724.

The Christian Institutes: Or, The sincere Word of God. Being a plain and impartial Account of the whole

Books Printed for W. Innys.

whole Faith and Duty of a Christian; collected out of the Writings of the Old and New Testaments: Digested under proper Heads, and delivered in the Words of Scripture. By the Right Reverend Father in God, *Francis* Lord Bishop of *Chester*. The fourth Edition, 12mo. 1721.

22. Practical Christianity: Or, An Account of the Holiness which the Gospel enjoins, with the Motives to it, and the Remedies it proposes against Temptations. With a Prayer concluding each distinct Head. To which are added, Christian Thoughts for every Day of the Month. Wherein is represented the Nature of unfeigned Repentance, and of perfect Love towards God. By the late *Richard Lucas*, D. D. The sixth Edition, 8vo.

23. The Plain Man's Guide to Heaven; containing his Duty, 1. Towards God. 2. Towards his Neighbour. With proper Prayers, Meditations and Ejaculations. Designed chiefly for the Countryman, Tradesman, Labourer, and such like. The fourth Edition, 12mo. By the late Reverend *Richard Lucas*, D. D.

24. The Duty of Servants; containing, 1. Their Preparation for and Choice of a Service. 2. Their Duty in Service. Together with Prayers suited to each Duty. All which may be accommodated likewise for the most part, to Apprentices. To which is added, a Discourse of the Sacrament, suited peculiarly to Servants. By the late *Richard Lucas*, D. D. The fourth Edition.

25. Dr. *Mangey's* Practical Discourses on the Lord's Prayer, preach'd before the Honourable Society of *Lincoln's-Inn*. The third Edition, 8vo.

26. Reflections upon Reason. By *Phileleutherus Britannicus*. Second Edition, 8vo.



T O T H E
R E A D E R.

SOU^L and Body constitute the whole of Man, and therefore are the primary Things, and most necessary Subjects we can employ our Thoughts and Care upon.

Now such Books as tend to Party, and the setting us together by the Ears, are directly Diabolical.

And such as teach Languages, natural Philosophy, Oratory, Poetry, History, Mathematicks, and all the Arts and Sciences, are only for the bringing in and preserving of Credit, Profit and Pleasure, which are but Secondary external Things, subservient to the First.

BOOKS printed for STEPHEN AUSTEN
at the Angel over against the North Door
of St. Paul's.

1. The Lord's Prayer explained and recommended in several Practical Discourses; by *Offspring Blackall*, D. D. and late Lord Bishop of *Exeter*. Pr. 4 s.

2. Practical Sermons preached on several Occasions, and dedicated to her late Majesty *Queen Anne*; by the Rev. Dr. *Lake*, Author of the *Officium Eucharisticum*. The second Edition, 8vo. Pr. 4 s.

3. Christian Priesthood, and the Dignity of the Episcopal Order, asserted and defended; designed to obviate the erroneous Opinions, fallacious Reasonings, bold and false Assertions of all Freethinkers, &c. in which a Book, entitled the Rights of the Christian Church, is more particularly taken Notice of; by *George Hickes*, D. D. 2 Vol. 8vo. Pr. 10 s.

4. Controversial Discourses between Dr. *Hickes* and a Popish Priest, to which is added several valuable Papers by Bishop *Bull*, Mr. *Nelson*, Mr. *Chillingworth*, &c. 2 Vol. 8vo. Pr. 8 s.

In the Press, and will speedily be published,

Respublica Literaria, or, *The Republic of Letters*; being a Vision written originally in *Spanish* by Don *Diego de Saavedra*, Knight of the Order of *St. James*, and translated by *James Evans*, A. B.

— cum prostrata Sopore
Urget membra Quies, & Mens sine pondere ludit.

Petron.

INTRODUCTION

A D

PRUDENTIAM:

O R,

DIRECTIONS, COUNSELS, and CAUTIONS,

Tending to PRUDENT MANAGEMENT
of AFFAIRS in *Common Life*.

The SECOND PART.

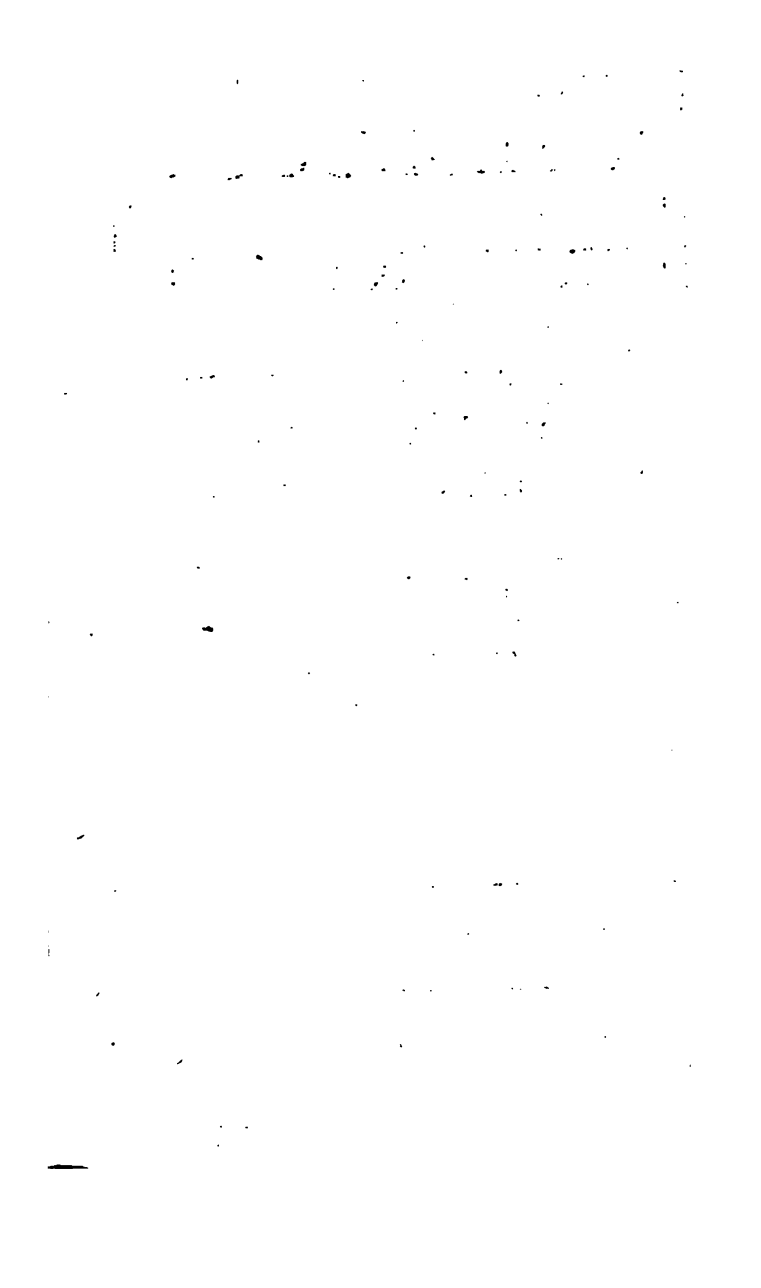
To which is added

An *APPENDIX*, concerning
SINCERITY and DECEIT.

The whole compiled by
THOMAS FULLER, M. D.

How much better is it to get Wisdom than Gold?
Prov. xvi. 16.

L O N D O N,
Printed for STEPHEN AUSTEN at the *Angel* over
against the North Door of *St. Paul's*, 1727.





T O T H E
R E A D E R.



SOU^L and Body constitute the whole of Man, and therefore are the primary Things, and most necessary Subjects we can employ our Thoughts and Care upon.

Now such Books as tend to Party, and the setting us together by the Ears, are directly Diabolical.

And such as teach Languages, natural Philosophy, Oratory, Poetry, History, Mathematicks, and all the Arts and Sciences, are only for the bringing in and preserving of Credit, Profit and Pleasure, which are but Secondary external Things, subservient to the First.

But those that are written for the enriching the Head with needful Notions, furnishing the Understanding with practical Rules, and rectifying the Affections:

As also those that are designed for the Preservation of Health; curing of Diseases, and prolonging of Life: That is, those that aim at securing to us a sound Mind in a sound Body: These of a certain are the Usefulness of all Writings, and best deserve our most serious Study and Observance.

Accordingly I have fixed upon these Subjects, and have cast my two Mites, namely my Moral Collections, and my Pharmacopœias into the Corban, as believing I was born a Citizen of the World, and not for myself only, and not knowing how I could serve the Publick better.

As to the Matter of Commendation and Censure, I endeavour to neither, exalted nor dejected, nor any way concerned about either of them.

*And that partly upon Consideration, that they are in the Hands of the Vulgar, who taking nothing right, dispense
both*

both these not according to Merit, but Capricchio, and generally to the wrong Persons.

But chiefly because Praise and Dispraise are Things that belong to this World only, which I am every Day more and more sensible, I must shortly leave; and therefore am pluming and preparing myself to take Wing into the World of Spirits, where there is no more Regard had to the Foolings, the Flatteries, and Flouts of the little humane Insects creeping upon the Earth, than to the Actions of silly Emmits crawling upon their Hillock.

For in that State, they that are miserable shall feel, and can think of nothing but Misery; but the happy will be filled up to the Utmost of their Capacity, with beatifick Vision, Wonder, Joy, Rapture, Ecstasy, Ineffable, Inconceivable, and Incessant for ever and ever.

Good Reader,

I suspect I may have written some Things twice; if not the same in Words, yet in Sense, which I desire you to pass by favourably; forasmuch as you may
well

will think, it was as difficult and dull a Thing for me, in so great a Number of independent Sentences, to find out the Repetitions, as it would be in a vast Heap of different Coins and Medals, confusedly thrown together, to pick out here and there one that bore the same and like Inscription, with some other among them.

Besides the Pains, such a Search would cost me more Time, than I can afford it; for my Glass of Life running now low, I must not suffer one Sand to fall in waste, nor spend one Minute in picking of Straws.

And moreover, my aged Eyes being grown weak and dim, I fear they will become quite dark, by much perusing and poring; or at least so far, so as to render me unable to peruse several Papers now lying by me, which I would willingly make a Present of to you.

But to conclude this, since in Matters of Advice Precept must be upon Precept, and Line upon Line, I apologise in the Words of St. Paul, To write the same things to you, to me indeed is not grievous, but for you it is safe.

1762 BEGIN



1762 **B**EGIN to be good betimes:
thou canst not be too good;
nor too soon.

1763 Sell not Virtue to purchase Wealth.

1764 Let thy Inside be better than thy Outside.

1765 Judge not a Man by his Incomes, but by his Expences.

1766 Be industrious; but not affected in shewing thy Abilities.

1767 Think a Day before thou promisest any thing of Moment.

1768 Read not to dispute but live: not to talk but know.

1769 Be pleasant and familiar; but not to Cheapness and Contempt.

1770 Then speak when it is not expedient to hold thy peace.

1771 Of all Studies study thy present Condition.

1772 Let thy Vices die before thee.

1773 Undertake coolly; and execute with Ardour.

B

1774 Live

1774 Live in the World as if thou meantst to leave it.

1775 Be as good in Prosperity as in Adversity.

1776 Thou oughtest to startle at the passing Bell of thy Friend.

1777 Suspect all extraordinary and groundless Civilities.

1778 If thou expectest to receive Good, do thou thyself do Good.

1779 Take as much Care to blame thyself, as to reprove others.

1780 Observe all Men; but thyself most.

1781 Do nothing for thy Friend against thy Conscience.

1782 See not with others Eyes; but always have thy own about thee.

1783 Carry it courteously to all; familiarly to few; and flatter none.

1784 If thou hast Knowledge, let others light their Candle at thine.

1785 Tell not to him that thou thinkest will not believe thee.

1786 Neither oppose, nor despise what thou dost not understand.

1787 Add not one Inch to Beauty; 'twill raise it up into Vanity.

1788 Be not so frugal of thy Time, as to lavish away thy Health.

1789 Be a good Man, tho' thou beest not so accounted.

1790 Make God thy Friend; and then it's no Matter who is thy Enemy.

1791 If thou wouldst not fear Death, live a good Life.

S 1792 It's Goodness, not Greatness, that will
Do thee Good.

1793 Never think thyself the wiser for plea-
sing of Fools.

1794 Choose not a Wife so much by thy
Eye, as by thy Ear.

1795 Use Temporal Things, but desire Eter-
nal.

1796 Thou shouldest grace thy House; not
thy House thee.

1797 Do ill to none; speak ill of none.

1798 Be not of any Faction: A wise Man is
always free.

1799 Know thyself; so shall no Flatterer get
within thee.

1800 Make not a Jest of another Man's In-
firmity. Remember thy own.

1801 Be good to thy Servants; but not fami-
liar with them.

1802 If thou canst not talk to the Purpose
learn to hearken.

1803 Be merciful to every one, even to a
Beast.

1804 Never marry without full Consent on
both Sides.

1805 Let thy Library lie chiefly in thy Head,
and in thy Heart.

1806 If thou boastest of thyself; thou affrontest
the Company.

1807 Do what is thy Duty. And what is
more is Vanity.

1808 If thou canst not undergo Crosses joy-
fully; yet bear them patiently.

1809 If thou dost what thou canst not to err,
thou wilt miss very narrowly.

1810 Accustom thyself to do well, upon all Occasions.

1811 Prize not thyself for what thou hast; but by what thou art.

1812 If thou art envyed, let it not trouble thee, it's a good Sign.

1813 Keep thy Promise precisely with all the World: but promise not for others.

1814 Always tell Truth: where it is not loved, it is respected and feared.

1815 Take Care of thy Business thyself, if thou wouldst have it succeed.

1816 Believe not that Men have an Esteem for thee only because they say so.

1817 Keep thy Eyes wide open before Marriage; and half shut afterwards.

1818 Look upon thy Life as a Stream that continually runs, and never returns.

1819 Pray for Infidels; but never give up thy Creed in Compliment to them.

1820 Wish and spare not; but let not Laziness make thy Wishes vain.

1821 Spend not thy Time idly: thy Country, thy Friends, and thyself need it.

1822 Do good to all; that thou mayest keep thy Friends, and gain thy Enemies.

1823 Dispute not against common Custom, that would be fighting against the whole World.

1824 Account him thy Friend that desires thy Good more than thy good Will.

1825 Labour not to inform a proud Man; 'twill but make him thy Enemy.

1826 If thou wouldst live without Crosses; fix not thy Affections on the World.

1827 If

1827 If thou wouldest succeed in thy Project, conceal thy Secret.

1828 Other Mens Sins ought to put thee in Mind of thy own Frailty.

1829 In mixt Assemblies be sure say nothing against any one's Sentiments.

1830 Desire nothing, but what thou knowest thyself capable of and fit for.

1831 Then only dost thou begin to live when thou art got above the Fears of Death.

1832 Be respectful before the Learned, and silent before the Ignorant.

1833 Engage not so far in any Party, as to make its Quarrels thine.

1834 Let Calamity be the Exercise; but not the Overthrow of thy Virtue.

1835 Never reprehend a Fault thou art apt to commit thyself.

1836 If thou dost not in some sort live to others; thou dost not live to thyself.

1837 Speak sparingly to thy Competitor for Caution sake; and to others for Civility.

1838 If thou art censorious, thou art full of Pride, Malice, Envy and Prejudice.

1839 It concerns thee more, to govern thy Will, than to increase thy Knowledge.

1840 Set thy own Works before thy Eyes, and cast other Mens behind thy Back.

1841 Neither hate the Man for his Vice: nor love the Vice for the Man's sake.

1842 Fear Pride and Vanity, even in thy best and most virtuous Actions.

1843 Suppose all thy Auditors Enemies when thou dispraisest any.

1844 Spend not that Time in Deliberating which should be employed in Doing.

1845 Thou oughtest rather to bewail the Life of the Wicked, than the Death of the Just.

1846 In Youth study to live well; in Age to teach well; in both to die well.

1847 In doubtful and difficult Business despond not; but wait upon after Occasions.

1848 If thou wouldest put a suspected Friend to the Test, offer to borrow Money of him.

1849 Trust not to thy present Desire; for 'twill quickly be changed into something else.

1850 Let not thy Zeal for a Cause push thee into an hazardous Engagement.

1851 Contradict not such as are apt to quarrel; and take no Pleasure in provoking them.

1852 Thou canst not joke an Enemy into a Friend, but mayst a Friend into an Enemy.

1853 Thou mayst upon some Occasions conceal the Truth, but in no Case deny it.

1854 Tell not afore-hand thy Design, lest it be prevented, and thou mocked.

1855 Boast not of thy good Deeds, lest thy evil Deeds also be brought upon the Board.

1856 Have a Care of Passion. Anger begins with Folly, and ends with Repentance.

1857 Since Life is so very short, live as much as thou canst in so short a Time.

1858 If thou wouldest be provident of thy Time; make choice of good Company, and good Books.

1859 In the Morning think what thou hast to do; and at Night ask what thou hast done.

1860 Be thankful for the least Gift; so shalt thou be meet to receive greater.

1861 Fre-

1861 Frequent not those who are not capable of knowing thy Attainments and Worth.

1862 Be not so careful to speak few Words; as not to utter superfluous and impertinent ones.

1863 In Counsel it's good to see Dangers: in Execution not to see them, except they be very great.

1864 Promises may get thee Friends; but Non-performance will turn them into Enemies.

1865 Command Pleasure and Pain; Hope and Fear; and thou'lt be as free as any man upon Earth.

1866 If thou wouldest be delivered from the Fears of Death, prepare for it.

1867 Be careful throughout thy Earthly Business, to carry an heavenly Mind.

1868 All the while thou studiest Revenge, thou art a-tearing thy own Wounds open.

1869 Ask Counsel of the Ancients what is best; but of the Moderns what is fittest.

1870 If thou art choleric, and quarrelsome, thou art a declared Enemy to Civil Society.

1871 What Matter's it if thou be'st not happy on Earth, provided thou be'st so in Heaven.

1872 If thou lookest too often in thy Glass; thou wilt not so much see thy Face, as thy Folly.

1873 Thou wert better have the whole World against thee; than be against thyself.

1874 Neither too much remember; nor altogether forget, that thou art well born.

1875 If thou makest *Bacchus* thy chief God; *Apoll* will never keep thee Company.

1876 Life flies so fast, that if thou usest not to day; thou mayst want a to morrow.

1877 Live in thy Body, as if thou wert to lodge in it this Night, and to leave it to morrow.

1878 Labour to be such an one in thy Life, as thou wishest to be found at thy Death.

1879 Since other Mens Tongues are not within thy Teeth; how canst thou hope to govern them.

1880 If thou art a good Man, thou wilt never put Money in the Scale against Virtue.

1881 When thou commendest good Actions, thou in some Measure makest them thy own.

1882 Thy greatest Wisdom consists in being acquainted with thy own Follies.

1883 Endeavour seriously to be as good as thou canst, otherwise thou art not sincerely good.

1884 It's a pretty Cunning to look to thyself, with having thy Eyes upon others.

1885 Be as circumspect in every thing thou speakest or doest; as if an Enemy stood at thy Elbow.

1886 If thou canst in Prosperity foretell a Danger; thou shalt in Adversity foresee a Deliverance.

1887 Think thyself happy if thou hast one true Friend; never think of finding another.

1888 Be slow of Belief; for the World is full of Impostures, Deceits, and Lies.

1889 The Troubles thou meetest in this World, should teach thee to mind, and prepare for a better.

1890 'Twill be wiser to run away when thou hast no Remedy; than to die in the Field foolishly.

1891 'Tis better for thee to receive an Affront; than hear a Flattery with Pleasure.

1892 When

1892 When thou goest against the Suggestions of thy Reason and Conscience; thou rebellest against God himself.

1893 I would fain bring thee to that Pass, that thy Liking may not depend upon another's Opinion.

1894 Thou wilt not be a Loser if thou lovest All; and yet savest thy Soul at last.

1895 Pass not a bad Construction on a Matter, that may as probably admit a favourable one.

1896 Thou art bound always to side with the Right; tho' there be none but thyself, and Justice for it.

1897 Place more Assurance in him that expecteth, than in him who hath received Benefits.

1898 Points of Wit are fine in Discourse; but thou must take heed, that they be not so sharp as to draw Blood.

1899 Have a Care of presuming upon after Games; for if that miss, all is gone.

1900 Thou canst no more be too holy here, than thou canst be too happy hereafter.

1901 If thou canst attain to desire but little, thou wilt not need much.

1902 In Practicals thou wilt get the best Knowledge; and the strongest Inclinations by Practice.

1903 The Meekness of *Moses* will do thee more good, than the Strength of *Sampson*.

1904 If thou once comest to think thy Place below thee; thou'lt mind it so little, that thou'lt soon be below it.

1905 When thou speakest to a Man look upon his Eyes; when he speaketh to thee, upon his Mouth.

1906 If thou formest thy Opinion too soon, thou'lt be in Danger of repenting too late.

1907 'Twill be less discreditable to thee, to abridge petty Charges; than to stoop to petty Gettings.

1908 If thou hast a Sparrow in hand; let it not go to catch at a Pheasant that flyeth by.

1909 Be not covetous: the Pleasures of this World consist in having Necessaries; not Superfluities.

1910 Do nothing that may disparage thee, a bad Reputation will tarnish all thy good Actions.

1911 Do good without Regard to what others will say; and never consider what Reflections they will make.

1912 If thou art in a fair Way, make use of thy Time: do not trifle, nor alter thy Course.

1913 Within thyself behold thyself, and to know what thou art, give not Credit to other Men.

1914 Forsake thyself, resign thyself; and then thou shalt enjoy much inward Peace.

1915 Have a special Care how thou promisest for others; for the Performance may be out of thy Power.

1916 Study to be eminent in Things that are Praise worthy: Mediocrity is below a brave Soul.

1917 Tho' a clownish Air be but a small Defect; yet it is enough to make all People disgust thee.

1918 Take all Things, not by the Blade
which

[II]

which may hurt ; but by the Haft, which is the Way for Defence.

1919 If any ask in great Haft : let him be answered at Leisure, so shalt thou not be surprized.

1920 If thou wouldest live long, live well : for there are two Things which shorten Life, Folly and Wickedness.

1921 Be not too diffident of thyself. Those that every Moment are afraid of falling, do nothing almost but stumble.

1922 I dare not recommend to thee the Familiarity of great Men ; it's a Fire that often scorches.

1923 Contract no great Debts ; tho' a Man would give thee Credit to the Day of Judgment.

1924 Magnificent Promises are to be suspected : therefore do great Things ; and promise little.

1925 If thou keepest a good Table, thou shalt extend thy Acquaintance ; but art not sure thereby to get Friends.

1926 Take Care to do right Things, rightly ; for a just Resolution may be unjustly executed.

1927 The Brain of a Fox will be of little Service to thee, if thou venturest to play with the Paw of a Lion.

1928 Every Day that thou spendest in Idleness and Uselessness, lops off a little Branch from thy short Life.

1929 It will be a principal Part of Wisdom in thee, not to attempt too hastily ; nor pursue too eagerly.

1930 Measure not all Reason by thy own : It's an Encroachment upon the common Right of Mankind.

1931 Mistake not: those Pleasures are not Pleasures that trouble the Quiet and Tranquility of thy Life.

1932 If thou sufferest another to destroy himself when thou canst well help it, thou destroyest him.

1933 Think of thyself; it will e're long be said of thee, as thou hast said of others, He is dead.

1934 Of the Wise thou shalt learn to make thyself better: of Fools to make thyself more advised.

1935 Money in thy Purse will ever be in Fashion: and no Man is esteemed for gay Garments, but by Fools.

1936 What if thou art not so happy as thou desirest; be content with this, that thou art not so wretched as thou deservest.

1937 It's good sometimes, that thou forget thy Interest for the sake of others, to the End that they may do the like for thee.

1938 It's a great Act of Life, to know how to sell Air; that is to make Advantage by giving good Words.

1939 Be not baffled out of Truth and Virtue: the very Instinct of our Nature whispers in us the Baseness of it.

1940 Whenever thou askest Counsel, speak the very Truth, that the Counsel thou receivest may also be true.

1941 It's much better for thee, not to be subject to Discontent; than to receive much Consolation.

1942 Never uncover the Shame and Nakedness

ness of thy Brother, but when Necessity compels, and Charity incites thee.

1943 If thou canst not find Tranquility in thyself; 'twill be to little Purpose to seek it any where else.

1944 If thou continually interestest thyself in other Mens Business; thou wilt never be at an End of Trouble.

1945 Covet not so much to have thy Pleasures grand, magnific, and lofty; as to have them sweet, facile, and ready.

1946 Be not puffed up with thy Perfections; but let thy Humility defend thee from thy own Virtue.

1947 God willeth what he doth; and if thy Will accord not with his; which wilt thou say is wisest and best?

1948 Thou oughtest to contract perfect Love with honest Men, but yet not to be at Odds with others.

1949 Do Injury to none: for thereby thou teachest others to injure thee: and then thou canst not complain.

1950 If thou usest tedious Admonitions; thou wilt dull the Advised; and render thyself contemptible.

1951 Serve others, so as not to injure thyself too much; and so thyself, as to help others.

1952 If thou marriest a rich Wife, thou art sure to have somewhat to be in Love withal.

1953 Learn the Art of Silence: the wise Man that holds his Tongue, says more than the Fool who speaks.

1954 Be diligent in thy Calling, or Business
of

of Life; and let all the Intervals, or Spaces of Time be well filled up.

1955 I would have thee pity those that understand no better than to please themselves with Horses, Dogs, and Dice.

1956 Thou wert better eat Salt with the Philosophers of *Greece*, than Sugar with the Courtiers of *Italy*.

1957 Speak not ill, but upon certain Knowledge: there's no sufficient Recompence for an unjust Scandal.

1958 What art thou better than the poorest Beggar; unless thou beest more wise, and more virtuous than he?

1959 If thou wrongest thy Neighbour by thy Words; thou woundest thy own Soul with thy Tongue.

1960 Adhere to thy Faith and true Religion; and not to the Persons that make Profession of it; and bustle about it.

1961 Do nothing to lose common Reputation; which is so necessary, that without it, one is out of the World.

1962 Mark what makes Men esteemed; and imitate it if it fit thy Manner; and what disesteemed, and avoid it.

1963 If a Matter doth not entirely please; yet let it not trouble thee: and then it cannot hurt thee.

1964 If thou wilt have no Difference with thy Friends; sell them not Horses, nor Goods: and buy nothing of them.

1965 Be not contented to be good only thyself; but endeavour also what thou canst to make others so.

1966 If thou wouldest check a Report, despise it; if thou goest about to stop it, 'twill run the faster.

1967 If Virtue accompany thy Pleasures; thou wilt relish them well; and never be afraid of their Consequence.

1968 Why shouldest thou give Way to Impatience in Trouble? that will neither ease thy Mind, nor effect thy Purpose.

1969 If thou art a wise Man, thou'lt draw more Advantage from thy Enemies; than a Fool does from his Friends.

1970 Art thou content to be eternally miserable, if thou dost not live till the Time, thou settest for Repentance, come?

1971 Distrustfulness is the Mother of Safety: but take Care not to express it; for nothing can be more disobliging.

1972 If thou playest too long between two Parties; they may both in time joyn together to be in Earnest with thee.

1973 Thou'lt gain nothing by being vain-glorious; but the general Aversion, Scorn and Hatred of other Men.

1974 While good Fortune is at thy House, remember to prepare for the Reception of bad.

1975 'Tis more easy than thou imaginest to become Master of the World; 'tis but to slight all, and make good use of all.

1976 Whatever Good thou canst do, without Damage to thyself, thou art obliged to do; even to a Stranger.

1977 If thou wouldest be Master of another's Heart, it's necessary that thou study his Inclinations and Delights.

1978 If

- 1978 If thou art wise, thou knowest thy own Ignorance ; and thou art ignorant if thou knowest not thy self.
- 1979 Consider, a little while hence all thy Delights will be gone, the Curtain will be drawn, and thy Act of Life finished.
- 1980 If another hath what thou canst be without, what is he the better, or thou the worse, while he wants more, and thou less.
- 1981 If thou grieveest and torturest thy self for thy Misfortunes, thou dost but add Gall to thy Wormwood.
- 1982 A kind Word, and an obliging Look, will gain thee more Respect, than all thy fine Trappings.
- 1983 Be easy of Access, and pleasant and agreeable in thy Conversation ; and so every Man will delight in thy Company.
- 1984 Set not up for a Judge of another's Conscience, but look to thy own, and leave his to him.
- 1985 Resolve thy Will into the Will of God, and then thou shalt not be troubled at any thing that can happen.
- 1986 So carry thy self to thy Children and Servants, that they may fear rather thy Displeasure than thy Correction.
- 1987 Avoid as much as possibly thou canst the Company of vicious Persons, for Vice is as infectious as the Plague.
- 1988 Thou wert better take the Pains of considering at first, than endure ten Times the Trouble of Repentance at last.
- 1989 If thou trustest every one, thou wilt be known to be a Fool ; if thou trustest none, thou wilt be suspected to be a Knave.
- 1990 Let

1990 Let the transitory Being of all Worldly Things be a Document to thee, not to hope for perpetual Delights from them.

1991 If thou dost ill, think not to excuse thy self for being tempted to it, if thou hadst any Strength to resist it.

1992 When thou readeſt a Book, regard it no further than it agrees to Reason, let who will be the Author of it.

1993 In Things neceſſary, thou may'ſt go along with the Ancient Church: But in Things indifferent, with the Preſent.

1994 Sell not thy Brother's Credit at a low Rate; 'twill ſet the Market for another to buy, ſtill at the ſame Price.

1995 Books ſhould be choſen, as Friends ought to be; few, but choice ones; yet thou may'ſt have many Acquaintance.

1996 Thou wilt be eaſed of Abundance of Cares, Diſtractions, and Troubles, if thou doſt but well regulate thy Deſires and Fears.

1997 Wouldeſt thou improve in thy Knowledge, affect not a Multitude of Books: There are but few worth ſtudying.

1998 The ſooner thou applieſt thy ſelf to it, and the more Haſte thou makeſt, the longer ſhalt thou enjoy a rectified Mind.

1999 What doth it concern thee which was the elder *Homer*, or *Hefiod*; or which was the taller *Helen*, or *Hecuba*?

2000 Though thou art too much a Man to be without all Paſſion; yet thou art not to be ſo much a Beaſt, as to be governed by it.

2001 Find out thy own Miſtakes, and Failings,

ings, in order to amend them. A Disease known is half cured.

2002 It cannot be too soon to set about thy Repentance now; because thou knowest not how soon it may be too late. •

2003 In vain dost thou endeavour to amend thy self, if thou continuest to censure and speak ill of others.

2004 If thou art a good Man, thou wilt love thy self too well to lose, and thy Neighbour also to win an Estate by Gaming.

2005 When thou comest into the World of Spirits, it will signify nothing to thee to have been rich or great in this World.

2006 Thou may'st as reasonably expect to be well and at ease without Health, as to be happy without Holiness.

2007 If thou dost repent, thou wouldest make Satisfaction; and dost recal thy ill Action as much as lieth in thy Power.

2008 If thou art virtuous meerly that thou may'st be famed for it, thou art no better than a vain-glorious Sinner.

2009 Thou art no Christian at all, if thou art only one outwardly, and hast not the same Mind and Spirit that was in Christ.

2010 Whatever great Thing thou proposest to do in thy Life, thou shouldest think of achieving it by fifty Years old.

2011 The Business of thy Life is to inform thy Understanding, to refine thy Spirits, and then to regulate all thy Actions.

2012 Forecast, and Pre-suppose what Inconveniences and Hindrances may be in thy Way, so may'st thou provide against them.

2013 If

2013 If thou hopest for an Opportunity of acting thy Revenge, Rapine, or Lust; thou watchest to do thy self a Mischief.

2014 Thou may'st be deprived of thy Honours and Riches against thy Will, but not of thy Virtue except thou consentest.

2015 Give no Advantage in Argument, nor lose any that is offer'd; this is a Benefit which arises from Temper.

2016 The refusing or accepting of Praises handsomely, is as great a Tryal of thy Wisdom, as the Cupel is of Silver.

2017 If thy Soul be not adorned with Modesty and solid Goodness, all external Accomplishments will be but meer Pageantry.

2018 Great Beauty, great Strength, and great Riches, are really and truly of no great Use.

2019 Thou art not bound to believe any one positively against thy Reason, which God hath given thee to be thy Guide.

2020 Thou perfectly knowest what is good, and what is evil; and may'st be as certain in Morals as in Mathematicks.

2021 Avoid knowing more than thou needest: Secrets are troublesome Burthens to such as are not interested in them.

2022 Never trouble thy self about Government; the Disorders of the Nation being to none but the Governors of it.

2023 Assist the afflicted with something real, if thou canst: As for Tears they are but Water, what good can they do?

2024 There is already a great Progress made in a Work, if before it be begun thou takest all the Leisure requisite to think of it.

2025 Affect

2025 Affect not to be wise and knowing out of Time, learning tasteth not kindly to every Palate.

2026 If thou relyest too much upon the Honesty of other Men, it may probably, at one Time or other undo thee.

2027 A chief Thing which thou hast to study and endeavour in this World is, to make thy Life comfortable.

2028 Thou wilt shew more Discretion in amending thy own Faults, than Wit in reprehending others Failings.

2029 Wise Men say of inconvenient and ill-grounded Friendships, 'tis better to unstitch them than to tear them all to pieces.

2030 If thou wouldst be a rich or a great Man, thou must learn to turn every Accident to some Advantage.

2031 If thou carryest in thy Breast any ill Will and Malice against any one, it's an Argument that thy self art not forgiven of God.

2032 It's altogether as commendable to deny upon a just Occasion, as to grant in due Season.

2033 Keep no Company with Libertines or Gamesters, the Loss of Money and Time is the least Thing thou hast to fear amongst such.

2034 When thou doest a good Thing, have a Care that a little Self-love and Vanity be not in thy Way when thou doest it.

2035 It's enough to be reconcil'd to thy Friend once or twice; but if it come to a third Time, thou hadst best break Friendship.

2036 Thy Tongue and thy Heart ought always to go together. What thou sayest should be maintained by what thou doest.

2037 Never

2037 Never make a *Tryst* of a *Tryst*, but be cautious, hazardous, and dangerous, when thou canst well avoid it.

2038 If thou art *virtuously* inclined, thou wilt fear more of two Days of Prosperity, than an hundred Days of Adversity.

2039 If thou wilt be caught in the snare of Appetite, thou art *wilder* than a *Beast*, for he has no Reason to regulate him.

2040 Know this, that good Works will never save thee; but yet thou canst never be saved without them.

2041 In the disastrous Accidents of our Lives, wherein thy own Industry and Strength will not help thee, thy Patience must.

2042 If it be observed that thou indiscreetly tellest any one thing, 'twill be suspected, that thou wilt tell every thing.

2043 He that advised thee not to let the Sun set in thine Anger, did not command thee to trust a deceiving Enemy next Morning.

2044 Thy Rewards ought not much to exceed the Merit of him whom thou conferrest them on, nor thy own easy Abilities.

2045 To enjoy Leisure well, it's necessary that thou employest it in learning something that is worth thy while.

2046 Set a Value upon thy self, there is no better means to preserve thy Esteem with others.

2047 Those things which thou canst not amend in thy self or others, thou oughtest to suffer patiently, till God order Matters otherwise.

2048 Report not an ill Thing that thou

self knowest not, but by the Report of a Man, who may lie or aggravate the Matter.

2049 Thou wilt never talk too much when thou talkest well; but thou always speakest too much when thou speakest ill.

2050 Be industrious and honest in thy Calling, thereby thou wilt serve God, thy Neighbour, and thy self.

2051 Perchance thy Conscience can dispence with more than thy Credit can. In that Case avoid the Scandal as thou wouldest avoid a Sin.

2052 Glory not in making others drunk, what Joy canst thou take in that Victory where the Devil wears the Garland, and the Reward is Hell.

2053 Compare what thou hast received with what thou hast deserved, and thou wilt see thy Sufferings have been fewer than thy Sins.

2054 Better turn thy Eyes from what disliketh thee, and leave unto every one his own Opinion, than strive with contentious Words.

2055 Consider, that the Beauty thou art in Love with is but a Skin that covers such Blood, and Bones, and Filthiness, as is in the ugliest Wretch.

2056 Thou may'st learn Virtue from those that have none, if thou abstainest from every Thing thou observest vitious in their Actions.

2057 Drive away and never endure Tale-bearers: Whoever entertains thee with the Faults of others, designs to serve thee in the same Kind.

2058 The Time will come when thou shalt
desire

desire one Day, or even one Hour to amend in,
and I cannot say it will be granted thee.

2059 Think with thy self seriously from
whence thou camest, whither thou art to go,
and where thou art to be to all Eternity.

2060 Thou canst not devise how more to
vex a Detractor than by Contempt; thus thou
shalt force spite to drink off her own Poison.

2061 Avoid carefully those Vices which most
resemble Virtue; they are a thousand Times
more dangerous than others.

2062 Be thankful for what thou hast, and
then thou wilt not be much discontented for
what thou wantest.

2063 If any Man offend thee with too much
impertinent Talk, don't give him the hearing,
and that will be Revenge enough.

2064 Be not a Man of many Friends, for
then thou wilt be a Slave to many, and must
share in all their Cares, Disquiets and Busines-
ses.

2065 Of all Kinds of Conversation avoid
jeering: One Jeer seldom goes forth but it re-
turns with its Equal, and they together beget a
Quarrel.

2066 If thou perpetually readeest good Books,
and thy Parts be answerable, thou wilt in Time
take in an huge Stock of Knowledge.

2067 In Matters of Duty rather do too much
than too little; but in Matters of Indifferency,
rather take too little Liberty than too much.

2068 If thou hast a Mind to be bubbled, a
most effectual Way is, to say thou art wiser
than thy Neighbour.

2069 If thou affrontest the Poor because of
his

his Poverty, which he brought not upon himself by his Vices, thou affrontest God's Providence.

2070 If thou favourest Evil, thou art worse than he that committed it. Thou actest deliberately: but he was acted on by Temptation.

2071 I would not have thee to love the Security and Contentment of Privacy, and Retirement, so as to be guilty of Singularity and Affectation.

2072 Expect no Assistance from God, but then when that which thou enterprizest is what he approveth of; and then thou art not wanting to thyself.

2073 Be not deceived: it is not that which Men believe of thee will make thee happy or miserable; but that which thou believest of thyself.

2074 Beware of common Cursing or Swearing: there may be perhaps some sort of Excuse for Sins that produce either Profit or Pleasure: but this hath nothing to say for itself.

2075 Print it in thy Thought, that what Virtue soever thou hast; be it never so manifold; if thou beest poor withal, thou and thy Virtues shall be despised.

2076 There is nothing in Earth worth thy Stay, tho' Heaven be worth thy Waiting. Therefore be content to live, and willing to die.

2077 Study how to raise and keep up Reputation from Estate, Magnificence, Virtue, Parts, &c.

2078 Riches are given thee, that thou may'st pass thy Life easily: but Life is not given thee, that thou may'st keep up Riches.

2079 Judge

2079 Judge not the Happiness of a Man by one Part of it; Birth, Wit, Strength, Riches, Honours. Where is the Man that hath all his Desires?

2080 If thou hast any Discontents; let them be thy Secrets; for if the World come to know them, they will despise thee, and increase them.

2081 Idle scandalous Stories do harm to him that makes them, to those they are made to, and to those they are made of; and so kill three at once.

2082 Study thy own Conduct; and not that of others. Examine thyself without Favour or Partiality. Never pardon thyself, but be indulgent to others.

2083 Indulge not a drowsy Temper in Bed. Why shouldest thou live but half thy Days. In the Grave there will be sleeping enough.

2084 When thou art with thy Friends, always endeavour to be agreeable, and to please them, and never put on the Air of a Philosopher or Devote.

2085 Live as if thou wert to merit Heaven, and to save thyself: yet trust not to thy Works, to be justified by them.

2086 Trust not one lightly that hath play'd false with thee, thereby thou hast persuaded him to betray thee again.

2087 Don't be seduc'd by a Multitude. Thou wilt stand alone when thou diest; and shalt be call'd to give thy Account by thyself.

2088 Endeavour to be Master of Virtue and Goodness. I assure thee thou may'st compass it thyself, but no body can give it thee.

2089 If thou be'st idle and careless, thou wilt
C suffer

suffer a thousand Evils, which a little Caution and Pains might have prevented.

2090 The more thou practisest good Works, the more thy Faith increases. Thou dost not believe, if thou dost not live according to thy Belief.

2091 Consider not what thy Enemies promise, or threaten; but what in Reason they will do: and the nearest Conjecture thereunto is what is most for their Interest to do.

2092 Thou never wast so good as thou shouldest be; if thou dost not strive to be better. And thou never wilt be better, if thou dost not fear to grow-worse.

2093 If thou allowest thyself to go to the utmost Extent of every thing that is lawful, thou art very near going further.

2094 The more thou seemest to have borrowed from Books, the poorer thou proclaimest thy natural Parts, which only can be called thine.

2095 No Design takes, unless God give it Leave; and whatever he pleases is best: and therein thou oughtest to be contented.

2096 Over-talkativeness will express a great Vanity in thee, and implyeth a Believing that others are affected with thy Perfections.

2097 Infamy is according to the Receiver: if thou frettest or stormest at it, 'tis thine: if thou disregardest and contemnest it, 'tis his.

2098 Contend not in Suit (when thou canst help it) with thy Superior; it's Madness: nor with thy Equal; it's doubtful: nor with thy Inferior; it's sordid and shameful.

2099 If in thy Converse thou dost not interchange sober, useful Notions; thou shalt at the best but traffick Toys and Baubles: and most commonly Infection and Poison.

2100 That which thou callest thy own, is but lent thee: and what thou hast received *gratis*, thou oughtest to return without Complaint and Discontent.

2101 If thou wouldest Exercise a Power profitable to thyself, and grievous to no body; practise it upon thy Appetites and Passions.

2102 Rather consider what thou thyself oughtest to do, than hearken after the Doings of others: And after News which little concerns thee.

2103 Examine thy Hope, and thy Fear; and where Things are uncertain, favour thyself; and believe that will, which thou hast rather should, come to pass.

2104 Slight not Reputation, it is of very great Use; for it serves no less to Virtue, than Light does to a Picture, to make it appear.

2105 Read Men; and study living Libraries: this is the most useful Piece of Learning for thee; if thou meanest to make one in the World.

2106 Generally speaking, it's better for thee to go to the House of Sorrow, than of Mirth: for the Holy Days of Rejoycing are mostly the Vigils of Repentance.

2107 If thou diligently attendest to thyself; thou wilt seldom speak much of others. Where art thou when thou art not with thyself?

2108 If thou usest thyself only to Books, thou'lt be fit for nothing but a Book: And if

thou conversest with no body, thou'lt be fit to converse with no body.

2109 Thou mayest lose more Reputation in one Day of Liberty and Jollity, than thou canst gain in a long Course of Seriousness.

2110 Thou wouldest take any Pains to save thy Body: and wilt thou not be persuaded to take some, to save thy Soul.

2111 If thou dissemblest sometimes thy Knowledge of what thou art thought to know; thou shalt be thought at another time to know what thou knowest not.

2112 In the Fit of Anger use no extream Bitterness of Words. Reveal no Secrets. Break not off thy Business irrevocably.

2113 Thou shouldest publish and communicate thy Joy to thy Friend; but as much as thou canst, conceal and smother thy Grief.

2114 Thou art not a wise Man till thou comest to know thine own Weaknesses; and canst bear with them without telling others of them.

2115 Every one lies open to Dangers; and thou canst do no more; but commit thyself to God, in those Things which humane Care is insufficient for.

2116 If thou must speak; it will be Prudence in thee always to speak last: and so thou wilt be Master of others Strength before thou discoverest thy own.

2117 Pay thy Debts; and thou wilt feel a kind of Pleasure like easing thy Shoulders of a troublesome Weight; and a freeing thyself from an Image of Slavery.

2118 Speak soberly, and advisedly; but not so as if it appeared, thou hearkenedst to thyself:
for

for all kind of Affectation and Self-conceit is nauseous.

2119 When thou comest to be fit to appear in Business, thou shouldest quit the Education of the College: for Action is the proper Fruit of Science.

2120 The more Business thou createst to thyself; and the more thou amplifyest thy Possessions; so much more dost thou expose thyself to the Blows and Injuries of Fortune.

2121 Be sure leave other Men their Turn to speak. Nay if there be any among you that would reign, and take up all the Time, find Means to take him off, and bring others on.

2122 Tho' thou canst not pull thy Passions out by the Roots; yet it's in thy Power to hold them down, for a time at least.

2123 If thou pardonest thy Enemy that injured thee, thou shewest more Virtue, and Magnanimity in so doing, than thou wouldest, if thou hadst killed him.

2124 Thou art to rejoyce heartily, and thank God, that there are others in the World, that are better; and can do more good than thou.

2125 In Things that thou wouldest not be seen in thyself, it's a Piece of Cunning to say, The World says; or there is a Speech about.

2126 Which puts us to most Pains, to say nothing but well of others; or to be always finding fault; and continually speaking ill of them?

2127 Faithful Obedience, and not insolent Hope will commend thee to God. If thy Hopes be proportionable to thy Obedience, then they are regular.

2128 If thou seekest only, and art satisfied with the Praise of God and good Men; thou wilt look upon the Applause of the People, only as a Blast of Air.

2129 A Mistake about Repentance is fatal, therefore know, that whatsoever falls short of a present, universal, permanent Change, falls as much short of Repentance.

2130 There may be as much Generosity shewed in the handsome Acknowledgment of a Kindness; as there is in the conferring of that which deserves such an Acknowledgment.

2131 Do thou but take half the Care of thy Soul, that most Men do of their Bodies; and thou wilt be better than most Men are.

2132 Give not presently, and upon slight Grounds, Credit to an Accusation, or infamous Report: it will make Men suspect, thou art malicious thyself, or foolish.

2133 Have Patience a while: Slanders are not long lived: Truth is the Child of Time, e're long, she shall appear, to vindicate thee.

2134 It's true, thou mayest not go to School to the Devil; but yet thou oughtest to receive Knowledge and Sapience from whence soever it comes.

2135 If thou art well with a Great Man, never pretend, nor endeavour to understand those Affairs which he would keep secret.

2136 Rob not for Burnt-offerings; nor lie for God. It's a greater Offence and Affront to his Majesty, than to rob for Rapine, and lie for Advantage.

2137 Take

2137 Take Care, that thy Appetites be neither misplaced, nor disproportionate; and then they cannot hurt either thee or others.

2138 Assure thyself, and fix it in thy Mind, that an unmoveable Quiet, and a lasting Peace; can be set upon no other Foundation, but Virtue and Holiness.

2139 I would have thee understand, that most of our Miscarriages proceed from an undue Preference of ourselves, and an unequal considering of other Mens Interests.

2140 A good Death is the Consequence of a good Life; therefore live well, that thou mayest die well. And think often of dying, that thou mayest live well.

2141 Opportunity is both short and uncertain; therefore by no means neglect it. Our Time is very short; but the Time of doing Good is much shorter.

2142 Thou couldest not but blush oftentimes for thy very best Actions; if the World did but see all the Motives upon which they were done.

2143 In Affairs of Consequence, it commonly is not so much thy Business to seek Occasions; as to make the best of those that offer themselves.

2144 Be not in Conversation of a dogmatical, and governing Spirit. An affected Superiority spoils Company.

2145 Lean not too much to thine own Understanding; Men of the best Judgment are always most ready to consult the Opinion of others.

174 Take heed what thou askest, and be-
ware what thou deniest; for if Discretion guide
not, there may be a great Deal of Dange-
r both.

175 Spit not thy Friend out from thy
tongue, nor laugh him into an Enemy. Gall
Birth is an ill Mixture, and sometimes Truth
Bitterness.

176 'Twill be Presumption in thee, not
to have Piety, so to trust a good Cause, as not to
use all lawful and likely means to maintain it.

177 If thou doest the Thing that is good,
and intendest nor that good which thou doest,
it is a good Action, but not well done.

178 If thy Companion cannot make thee
better, nor thou him good, 'twere better that
you leave him ill, than that he make thee
worse.

179 Do not dwell too long upon a weak
side. Touch and go away. Take Pleasure to
praise when thou canst commend.

180 Let this Contemplation moderate thy
Desires, that all Worldly Profit or Pleasure is
correspondent to a like Measure of Anxiety and
Fearfulness.

181 Never venture to dispute against any
thing of Experiment, or Matter of Fact,
which thou hast not seen, or art not very well
assured of.

182 Account the Pleasure of commending
and being obeyed to be but in the second Rank
of Pleasures, but that of loving and being be-
loved in the first.

2146 If thou committest a Sin, because thou art wilfully Ignorant; the Wilfulness of thy Ignorance makes thy Sin to be wilful.

2147 Thou oughtest to be thankful for Deliverances and Mercies past: So shall the Memory of them be able to put off the Sense of present Miseries.

2148 If thou art one of an ingenuous Mind, and a true Penitent, thou wilt with more Difficulty forgive thy self than God doth.

2149 If thou beest alway affecting to shew thy Wit, thou wilt seldom fail of letting the World know thou hast none.

2150 If thou weepest for that thou hast sinned, and yet goest on to sin more, thy wilful Guilt will defile thy Tears, but thy Tears will not wash off thy Guilt.

2151 When Grief approacheth thee, if it be small, endure it, because it is easy to be born; but if it be from a great Occasion still bear it, because thy glory is the greater.

2152 Slight not a Reproach, tho' it be utterly false; for a good Name is no less wounded for the Time with that, than with a just Crimination.

2153 Thy first Step is to resolve well, thy next to do well, the uninterrupted Repetition of which will at length improve into an Habit of well doing.

2154 Thou little knowest thy self, if thou thinkest thy self able enough to preserve thy self, wise enough to direct thy self, and good enough to justify thy self.

2155 If thou art a good Man, without doubt thou wilt find more Sweetness and Satisfaction
in

in the Way to Heaven, than Sinners do in the Way to Hell.

2156 In publick Places of Divine Worship, avoid Singularity and Hypocrisy, as well as Negligence and Profaneness.

2157 Study before hand how to suppress Anger, and cure all Passions, what to do, and what Evasion to make in Time of Danger, Fear, and Surprise.

2158 Wish not the Alteration of Things to thy Desires, but model thy Desires. This is in thy Power to effect, the other beyond thy Ability to obtain.

2159 Thou canst not be poor if thou hast enough; thou canst not be rich if thou desirest more; thou canst not be wise if thou art not content.

2160 It's grievous to Humanity to suffer Injuries, but more grievous to keep them Secret. If thy Heart be full of Trouble, thy Remedy will be to unburthen it unto a Friend.

2161 It were Madness to set thy Heart much on what 'tis impossible for thee long to enjoy, altho' there were something here worth the enjoying.

2162 Learning and a good Life are both desirable; but if both cannot be obtained, endeavour more for a good Life than for Learning.

2163 When thou overshootest thy self, thou may'st make some Use of thy Mistakes, and turn them into Lessons of Instruction and Caution.

2164 If thou hast but Guards within thy self, strong enough to keep Troubles from breaking

breaking in upon thee, they can never take Possession of thee.

2165 Since one true Friend is so difficult to be found, if instead of chusing one thou wilt be seeking a Multitude, thou art foolish, and wilt be undone.

2166 Thou canst not long continue in the Respect thou owest thy Friend, if thou allowest thy self the Liberty to talk of their Faults.

2167 'Tis a great Art to know how to desire rightly; unless thou beest well versed in this, thou canst never live contentedly.

2168 'Tis better for thee to be wise and not seem so, than to seem wise and not be so: Yet Men, for the most Part, desire and endeavour the contrary.

2169 Thou needest not fear all the Devils in Hell so much as a false Friend; and let me tell thee, such are very common.

2170 If thou art wise, thou wilt take the true Value of every Thing, not from its Rarity or Difficulty, but from its Utility to thee in Life.

2171 If thou dost good principally for thy own Satisfaction, thou wilt not be much troubled to have Men judge of thy Actions contrary to thy Merit.

2172 With all thy Power keep thy self from being of a sroward, pensive Spirit; for that slips over all the Pleasures of Life, and seizes and feeds on nothing but Bitters.

2173 If thou hast known how to live with Constancy, and in Quiet, thou shalt know how to die so too; for thy End will not easily be different from the rest.

2174 Take

2174 Take heed what thou askest, and beware what thou deniest; for if Discretion guide thee not, there may be a great Deal of Danger in both.

2175 Spit not thy Friend out from thy Tongue, nor laugh him into an Enemy. Gall in Mirth is an ill Mixture, and sometimes Truth is Bitterness.

2176 'Twill be Presumption in thee, and not Piety, so to trust a good Cause, as not to use all lawful and likely means to maintain it.

2177 If thou doest the Thing that is good, and intendest not that good which thou doest, it is a good Action, but not well done.

2178 If thy Companion cannot make thee better, nor thou him good, 'twere better that thou leave him ill, than that he make thee worse.

2179 Do not dwell too long upon a weak Side. Touch and go away. Take Pleasure to stay when thou canst commend.

2180 Let this Contemplation moderate thy Desires, that all Worldly Profit or Pleasure is correspondent to a like Measure of Anxiety and Wearisomeness.

2181 Never venture to dispute against any Thing of Experiment, or Matter of Fact, which thou hast not seen, or art not very well assured of.

2182 Account the Pleasure of commending and being obeyed to be but in the second Rank of Pleasures; but that of loving and being beloved in the first.

2183 If thou wouldest not have thy Credulity abused, thou hast scarce a securer Way, than to let thy Belief run quite counter to Reports.

2184 If thou decreest for either Party before thou hast heard them both, thy Sentence may be just, but thou thy self art unjust.

2185 Be not too eager in counselling others : The ill Success (which happens frequently to good Advice) will be laid to thy Charge, and the good seldom thanked.

2186 Anger is a professed Enemy to Counsel. If thou counselest a Man in Passion gently, thou art despised ; if thou urgest it vehemently, he's provoked the more.

2187 Never put thy self (when thou canst help it) into the Power of any Person, unless thou canst probably tell how he will deal with thee.

2188 'Tis not safe to open the Closets of our Hearts to every Traveller : We may lend our Ears and our Tongues to many, to whom we must not trust our Hearts.

2189 He that loves thee most extreamly, may as extreamly hate thee ; therefore moderate and sober Friendship is much preferable to passionate Love.

2190 Make not a Friend of one that is apt to babble out all he knows. Secrecy is a necessary Qualification, and an unfailing Mark of a true Friend.

2191 If thou art vain-glorious thou wilt get nothing by it, but the general Hatred and Aversion of other Men.

2192 Thou must either have the Command of thy Money, or thy Money must be thy Master.

ster. There is no Mean between these two Extremes.

2193 All the *Evils* thou liv'st in thou hast the *Trouble*, *Disturbance*, and *Inconveniencies* of *Life*, but not the *Sweets* and true *Use* of it.

2194 Pretend not to be devout beyond all *Examples* of others in thy *Condition*, for thou wilt thereby prejudice the *Opinion* Men had of thy *Sincerity*.

2195 Thou wilt never attain to *Quiet* in this *Life*, till thou hast conquer'd the *Love* of the *World*, and the *Fear* of *Death*.

2196 Since nothing here below is certain, thou shouldest seldom purchase any thing with great *Hazard*, and never with *Guilt*.

2197 If thou endeavour'st to have that received for a *Certainty*, which thou dost not know to be so, thou offendest against *Truth*.

2198 Aim at the pleasing of a few, and be content to let the rest run away with *Turks* and *Infidels*, who make the greater *Number* of *Mankind*.

2199 Follow the *Judgment* of the *Wise*, and the *Customs* of the *Vulgar*. Keep thy *Thoughts* to thy self. Allow the *People* thy common *Actions* and *Outsides*.

2200 Always use thy self to be diffident of the first *Opinion* thou take'st up of a *Man*, and never fix thy *Judgment* without due *Deliberation*.

2201 Thou may'st account this one of the great *Advantages* of *Society*, that not only the *Assistance*, but even the *Misfortunes* of others may be of *Use* to thee.

2202 Does

2202 Does thy Brother err? And why may'st thou not as justly quarrel with the Distempers of his Body, as the Imperfections of his Mind.

2203 In Questions of Importance, if thou canst not say enough, endeavour handsomely to get off, and say nothing at all: 'Tis better not to attempt than fail.

2204 The World cannot but conclude, that either thou art wise, or wilt soon be so, if thou keepest Company with those that are esteemed such.

2205 Talk not in mix'd Company of Things thou hast in Difference with others: Perhaps some that are there, may not be of thy Side, when they hear it.

2206 If thou art a true Friend thou wilt perform without much promising before, and without boasting afterwards.

2207 How extravagant soever a common Mode may be, thou wouldest yet be more extravagant, if thou refusest, in some Sort, to comply with it.

2208 In serious Subjects avoid a florid Stile; it toucheth only the Fancy, and maketh no Impression upon the Judgment.

2209 It would be better for thee to overcome thy own Desires and Inclinations, than all thy other-Enemies. I wish thou wert secure of thyself.

2210 It would be an execrable Thing if thou shouldest wilfully deprive thy self and me also of Immortality, which thou doest, if thou seekest not to have Wife and Children.

2211 Be not easily Exceptionous, nor rudely Familiar; the one will breed Contention, the other Contempt.

2212 Ne-

2212 Never accuse any to a great Man, unless thou art sure he will credit thee; for otherwise he will ruin thee, if fit Occasion happens.

2213 Thy Love to God must not be a Flash or Fit, but a steady and well settled Affection; an Affection that has the Warmth of Passion, and the Firmness of Habit.

2214 When thou art in the Company of Ladies behave civilly, and shew good Breeding. They will easily pardon a Man's Want of Sense, but rarely his Want of Manners.

2215 If thou borrowest but upon just Necessity, and never failest to pay upon Promise; thou wilt never want a kind Friend to lend thee when thou art at a Pinch.

2216 Dare not to be guilty of ill Things, tho' thou wert sure to be secret and unpunished. Conscience will sit upon it, and that is Witness, Jury, Judge, and Executioner.

2217 If thou art without Passion, thou art less than a Beast? If thou art without Reason, thou art below a Man? 'Tis not a Folly to have Passion, but to want Reason.

2218 Be not lightly deceived: Excess of good Words, and Respect leave room to suspect they are shewed to cover something which is to gain Admittance under a Disguise.

2219 Conquer thyself. Till thou hast done that thou art a Slave: for it is almost as well for thee to be in Subjection to another's Appetite, as thy own.

2220 In the Height of Prosperity thou shouldest chiefly consult thy Friends, and allow them more Authority over thee than at other times.

2221 Be-

2221 Bestow not Benefits without Distinction and Discretion; yet without Difficulty or Delay: And make every Kindness double, by timely and freely bestowing of it.

2222 Let not Modesty take away thy Courage in a good Cause: but let not thy Courage incline to Impudence in a prosperous one.

2223 In all thy Actions know God sees thee; and in all his Actions labour to see him: That will make thee fear him; This will make thee love him.

2224 If thou wilt breed up a Boy to be good for any thing when he comes to be a Man, thou must not spare him when young.

2225 Be not hasty to marry; it's better to have one Plough going than two Cradles: and more Profit to have a Barn filled, than a Bed.

2226 In Company let nothing be boyish, disdainful, or affected. Nothing more engages the Affections of Men, than a handsome Address and graceful Conversation.

2227 If thou art innocent; thou shouldest no more afflict thyself when thou art said to be guilty, than if it should be said thou art sick when thou art well.

2228 Since thou must die certainly, it concerns thee to take all Care, that thou may'st die happily; and that wholly depends upon thy living well.

2229 When thou art under a Temptation to commit Sin; consider before-hand what Strength thou hast to bear the Fire of Hell; and the Rage of Devils.

2230 When thou failest of thy End, or desired Success in any Undertaking, be not troubled;

troubled; but consider thou wast born to encounter Evil, as well as to enjoy Good, in this mortal State.

2231 Tho' thou wert never so good by thy Nature; yet the best Natures that are have need of some Method to guide them, and Directions do never any hurt to Virtue.

2232 So long as thou art ignorant, be not ashamed to learn. Ignorance is the greatest of all Infirmities; and when justified, the chiefest of all Follies.

2233 Reckon upon Benefits well placed, as a Treasure that is laid up; and account thyself the richer for that which thou givest a worthy Person.

2234 See that thou love by Degrees; lest by bestowing all thy Love in Woing, thou leavest none when thou comest to Marrying.

2235 Make an inviolable League with thy Eyes, never to fix on that Object with Desire, which thou may'st not lawfully enjoy.

2236 Whatever Disappointments thou meetest with, they should only make thee understand Fortune the better; and not repine at her the more.

2237 If ever thou comest to retire from the World; thy first Work will be to eradicate all Lusts, and the second to get the Art of Thinking.

2238 Run not thyself into a large Acquaintance, and various Familiarities; for thereby thou wilt set open thy Gates to Invaders, that will plunder thee of thy precious Time.

2239 There is no fooling with Life by Expectations, and Attempts, when it is turned of
forty.

forty. The seeking of a Fortune then, is but a desperate After-game.

2240 Be not suspicious, censorious, or fretful; for without much Candour, Simplicity, and making the best of every thing, there is no living in Society with Mankind.

2241 Let thy Gift be something that is lasting and durable; for it will serve as a Monitor to mind the Receiver of the Obligation, which the Presenter cannot so handsomely do otherwise.

2242 It was the Advice of I know not what Sage, that every married Man should think there was but one good Woman in the World; and that his own Wife was she: and so he would be sure to live contented.

2243 If thou persevereest in Wickedness, and makest Use of the Name of Mercy, only for a Countenance to thy Impieties; thou dost but mock the Almighty, and hast no Title to his Mercy.

2244 Care not so much to furnish thyself out with Opinions, that are uncommon and learned; as with such as may make thee easy, and be convenient for Life.

2245 Thy Passions ought to be thy Servants, not thy Masters; and should give thee some Agitation, for Entertainment or Exercise; but should never throw Reason out of its Seat.

2246 Be not *Heraclitus*, but *Democritus*; weep not, but laugh at the World. And where Prudence cannot avail thee, let thy Contempt and Scorn meet its Malice.

2247 Be careful to avoid those Things in thyself, which do commonly displease thee in others.

As

As thy Eye observeth others ; so art thou also noted again by others.

2248 What Matter is it, how much, and what thou sufferest; if so be thou may'st at length attain Salvation? Heaven can't be a dear Purchase, cost what it will.

2249 Whatsoever thou givest to God besides thyself, is of little Account in his Sight : for he seeks not any Gift of thine, but thyself.

2250 When thou art in the Company of thy Betters for Sense and Prudence, it is as much more adviseable to hear than to speak, as it is more profitable to reap than to sow.

2251 It is in Reputation, as it is in Money ; there must be Care taken both in the Getting of it, and in the Use of it : for thou shalt have perpetual Occasion for it.

2252 Disappointments and Crosses that come not by thy own Folly, or Negligence, are Corrections of Heaven ; and it is thy own Fault if they prove not to thy Advantage.

2253 As it was necessary, that God should become like Man on Earth to purchase Felicity for thee ; so must thou be like God in Heaven, before thou comest to possess it.

2254 In judging of thyself : if Conscience either can not, or will not inform thee, there is a certain Thing called Self-love, that will be sure to deceive thee.

2255 The greatest Honour thou canst do to God or good Men, is to endeavour to be like them ; to express their Virtues, and represent them to the World in thy Life.

2256 Whatsoever thou givest to the Poor is safely deposited ; and put out of the Reach of Fortune

Fortune, because it is laid up in Heaven; where thou may'st expect the Return and Reconpence of it.

2257 So deliberate, that thou may'st resolve: so resolve, that thou may'st perform: so perform, that thou may'st persevere. Mutability is the Badge of Infirmary.

2258 If thou fare'st well, enjoy it to thyself, and do not cry Roast-meat. If thou shewest thy Treasure to a Thief, thou art the Occasion of thy own Pillage.

2259 When thou tellest another any thing that thou art not well assured of, suppose him to be thy Enemy at present; or in his Rotation of Thought may be so hereafter.

2260 If thou givest the Reins to Sensuality, and shuttest not the Door to Liberty, thou shalt have what to think on by Day, and also wherefore to weep by Night.

2261 There is nothing whereby thou may'st sooner discern a Man to be wise or foolish, than to see how he behaveth in Adversity; and how he reapeth Profit by Sickness.

2262 Thou may'st have the Speculation of Things, and the Method how to effect them; yet if thou wantest Diligence, Courage and Address for Execution, thou'lt do nothing.

2263 Thou art of a good Spirit, if thou canst meet thy Enemy without Hatred; and return him Kindness, (where it can be) instead of Revenge.

2264 Let it frequently come into thy Thoughts, that Death lyeth in Wait for thee; and may catch thee (as it hath many others) any where, suddenly, and unawares.

2265 Thou

2265 Thou wilt find great Peace and Pleasure in being uninterested in other Mens Affairs; and disengaged from being their Warranty; and responsible for what they do.

2266 To reform all others, and set them right, is impossible; what hast thou then to do, but to despise all little capricious Humours, and amend thyself.

2267 If thou desirest the Love of God and Man, be humble; for the proud Heart, as it loveth none but itself; so is it beloved by none but by itself.

2268 To make thy Life pleasant and easy, thou must use Variety in passing it: and sometimes seek out Company, when thou hast been long without it, and art tired.

2269 Thy Grief will augment and gather new Force, if thou be'st too sensible of it; but on the contrary, if thou bearest it patiently, it will diminish by Degrees.

2270 Enterprize no Design, the failing wherein may bring thee more Disgrace and Loss, than the Success can gain thee Honour and Profit: for it's plainly an unequal Lay.

2271 Every one has his Share of Abilities. Thou wilt mostly succeed, if thou goest not beyond thy own; and dost not set them at work upon other Mens Projects.

2272 Too much Conversation and unprofitable Visits will make thy Life soft, and effeminate. Much Business and sometimes Company, will make it pleasant and useful.

2273 If thou usest thyself to talk much, thou wilt be like unfortified Frontier-Towns, that are always exposed to the Insults of Enemies.

2274 Con-

2274 Contend not with those that are much below thee. Thou wert better forgive the Debt, where thou canst not recover so much as the Charges.

2275 Be not so wedded to thy own Opinion as to think none can be in the Right but thou. Why may not another claim the same Liberty to judge of thine?

2276 Let thy Prayers for Temporal Things be always with a Proviso, if God please: but in Petitions for Spiritual Things thou may'st be peremptory.

2277 Learn Wisdom by others Folly; and beware of the Rock they split upon. This is the Advantage of him who comes after, that he sees with more Eyes than his own.

2278 If thou desirest to attain the Art of Conversing, learn to do it without Art. For Conversation, if it be among Friends, ought to be as easy as one's Cloaths.

2279 Study such Things as are of Use rather than of Ostentation. And rather with the Bee endeavour to gather Honey, than like the silly Butter-fly to paint thy Wings.

2280 Esteem not a Man wholly upon the Account of his Family: He is the best Gentleman that is the Son of his own Deserts; and not the degenerated Heir of another's Virtue.

2281 Thou may'st always escape with Patience at one of these Outlets; either by not hearing Slanders; or by not believing them: or not by regarding the Thing; or by forgiving the Person.

2282 Thou art not Master of what thou hast spoken; but may'st dispose of what thou hast
not

not spoken as thou wilt; and canst say it, or not say it, as thou pleasest.

2283 Avoid Idleness: God would never have delivered a Soul into a Body which has Arms and Legs, but because it was intended the Mind should employ them.

2284 If thou hast a sufficient Competency to live upon in thy Station; and thou be'st not content with it, and thankful for it; thou neither knowest God, nor honourest him.

2285 Point not too much upon Time to come. It's possible thou may'st live to old Age, because some few do so; but it's more likely, thou shalt not, because there are more that die young.

2286 If thou trustest in any considerable Matter the Man that hath once voluntarily deceived thee; thou losest the Right of being well dealt with by any body after.

2287 Make prudent Haste; it's better to go leisurely, and rest now and then, than to run full drive, and lose thy Breath and Strength, and so fail in thy Journey.

2288 If thou only resolvest to amend hereafter, thou certainly resolvest not to amend now; and therefore thou art in no State of Repentance, nor in the Way of Mercy.

2289 Prosecute with the greatest Faith and Constancy not what pleaseth thee from an animal or carnal Sense, but what thy Conscience judges to be simply the best.

2290 If thou wouldest enter upon Age with Advantage, thou must take Care to be regular, and significant in thy Youth. This is the Way to make both Mind and Body easy.

2291 Marry not upon the mere Account of Beauty and amorous Desires: it's a most common Thing in that Case for Conjugal Intelligence to fail in a little Time.

2292 Exercise thyself in Expectation of Evils; so while the Mind pleaseth itself in Thinking, I am not thus yet, it prepareth itself against it may be so.

2293 Let the Fall of others excite in thee Pity towards them, Caution to thyself, and Thankfulness to God, if he hath hitherto preserved thee from the like.

2294 It's better in thee to keep the Poor from Starving, than to feast Knaves. Forty Shillings among the Indigent will do more good, than double the Sum spent in treating the Rich.

2295 With sober Patience, and wise Condescension, thou shalt many times effect that, which Rashness and Choler would certainly ruin and undo.

2296 He that saved thy Life, hath, in a sort made a Purchase of it: and tho' he doth forbear to call for it, yet it seemeth, that upon the like thou owest it him.

2297 We commit every Day, without Thinking, a thousand little Faults against others: be thou therefore willing to give the Charity and Goodness, which thou canst not but desire.

2298 It's best to observe a Mean, and marry one neither too rich, nor too poor; for the Poor bringeth into her Husband's House Necessity, and the Rich Servility.

2299 Let thy Library lie in thy Head, and in thy Heart. Thou hast no more Learning than
what

what thou carriest about thee. That which lies only in thy Books, is thy Author's, not thine.

2300 Seek thy Consolation in thy own Heart, as wise Men do; and when thou hast done all that lies in thee to deserve a good Reputation, despise an ill one.

2301 Entertain Detractions with tingling Ears, slow Belief and Blushes for the Defamer, as well as the Defamed; a dejected Countenance, excusing Tongues, or distasting Silence.

2302 Be content with a Competency; a great Fortune is not necessary to the Attainment of Faith, Hope, and Charity; and if thou beest endowed with these, thou canst not be miserable.

2303 What Friends soever thou hast; yet don't neglect thyself: for tho' thou shouldest have a thousand, none of all them loves thee more, than thou oughtest to love thyself.

2304 Trust not any for the Vehemence of his Asseverations: Truth and Honesty have no Occasion for loud Protestations, Oaths, and Curses; but love to be plain and open-hearted.

2305 If it were enough, to repent the last Day of thy Life; yet how canst thou be sure to do that; unless thou doest it this very Day? since this Day may be (for ought thou knowest) thy last.

2306 Thou wilt never be well served, unless thou carriest an Esteem with thy Servants. They should be readier to believe their Master's Commands and Orders are wise, than dispute it among themselves.

2307 Tho' Friendship is the chiefest Comfort of Life; yet I would not have thee multiply

Friendships. Why shouldest thou give many Keys to that Cabinet where thy chiefest Treasure lies?

2308 If Envy, which never dies, and seldom sleeps, is content sometimes to be in a slumber, it will be very unskilful in thee to make a Noise, by witty Taunts and Jeers to awaken it.

2309 The wise Foresight of a Danger, or an Evil, may be a Thing of no small Advantage to thee; for as much as it may either shew thee how to prevent it, or teach thee how to bear it.

2310 Be not over cautious; nothing doth more precipitate a Man into Danger, than too eager a Desire of keeping far from it. Too much Prudence often concentrates with Impudence itself.

2311 Thou feelest Pleasure and Pain from the same Objects which thus affect other Men. But I would have thee feel them with Indifference; not suffering thy Understanding and Judgment to participate with thy Passion and Sense.

2312 There is a Religious Dexterity, by which thou may'st in the midst of worldly Business, make to thyself Paths of Innocence, and walk free from the Contagion of the World.

2313 What art thou the worse if a vain talkative Fellow think thee too reserved? or if he whose foolish Levity is his Disease call thee dull, because thou vapourest not all thy Spirit into Froth?

2314 If thou in every thing fearest, thou shalt not do well; thou wilt at length do all things ill; If thou too much apprehendest

sible Shame; thou'lt forget that which should defend thee against it.

2315 Be content if thou hast many above thee. Turn thy Eye upon those that are under thee. If thou hast no Inferiors, have Patience a while, and thou shalt have no Superiors.

2316 Let thy spare Time be spent in Reading, in Meditating, or Discourfing. By the first thou converfett with the Dead: by the second with Thyself; by the last with the Living.

2317 There is much to be got by Humility: He that looked downward faw the Stars in the Water; but he that looked upward could not fee the Waters in the Stars.

2318 Be not too hafty in Bufinefs, but think again; for fecond Thoughts are beft. *Noah's* Dove brought the Branch of Olive home at her fecond Journey.

2319 If thou lookeft abroad, and bringeft in to one Day's Thoughts the Evil of many Days, certain and uncertain; what will be, and what will never be; thy Load will look intolerable, as it is unreafonable.

2320 Trust not an Enemy, becaufe thou haft done him good Offices; for Men are naturally more prone to revenge Injuries, than requite Kindneffes.

2321 We call it good Humour to ufe all manner of Freedom in our Conversations: But have thou a Care; for it's very often feen, that People interpret that ill, which was meant well.

2322 Trust not to a bodily Devotion; and think not to compensate with it for a good Life; if thou doft fo, thou art like the fick Man, that

eats up his Physician's Bill, instead of taking the Medicines it contains.

2323 The Morning is not so fit a Time to beg a Favour, as the Afternoon: because the good Temper of our Souls depends wholly on that of our Bodies; we are not so well disposed before Meat as after.

2324 That which thou art ashamed to do in the Sight of Men for the Turpitude of it; thou shouldest be much more ashamed to do in the Sight of the Angels, and even of God himself, when thou art alone.

2325 Squander not away thy Life in Pastimes: There's but little need to drive away Time, which is ever flying away so swiftly of itself; and when once gone is gone for ever.

2326 If thou wouldest secure thyself from the highest Degree, thou must watch against the lowest; as he that would prevent an Inundation, must have an Eye to the smallest Breach in his Banks.

2327 If thou sinkest under every cross Accident; and still whineest, and complaineest, crying out upon every Touch of Fortune; thou art a mean, degenerate Soul, below the Dignity of our reasonable Nature.

2328 Those that thou findest impatient of innocent Mirth, or profitable Discourse, thou may'st assure thyself, are dangerous Company; and can never benefit thee.

2329 If thou deliverest up thyself to thy Palace, and thy Lusts, thou wilt be the most miserable of Mortals. Thy Pleasure will be short, and presently will turn to Nauseousness; and the End of it will be Shame and Repentance.

2330 Live

2330 Live not to thyself alone; but have it in Mind, that we are all Members of one Body: and it is as natural to help one another, as for the Hands to help the Feet; and the Eyes the Hands.

2331 Believe not any thing of either Scandal, or Misfortune till thou art very certain of it: For many probable Things prove false: and a short Time may make Evidence of the undoubted Truth.

2332 The good Offices thou dost for a Man in Want, should be known only to those that have the Benefit of them. Many a modest Man stands in need of Help, that has not the Face to confess it.

2333 There are a World of Things necessary to be studied and learned: and therefore thou shouldest discharge thy Mind of such Things as are unnecessary, to make Way for greater Matters.

2334 If thou art a good Man, and deserveest well, and yet art ill spoken of, thou oughtest to go on in thy virtuous Courses, and not be troubled, and stopped any more than the bright Moon is at the barking of Currs.

2335 In discoursing something is to be indulged to common Civility; more to Intimacies and Endearments and Friendship; and a Competency to these recreative Discourses, which maintain the Cheerfulness of Society.

2336 If thou art wise, thou wilt contract the Subjects, both of thy Joys, and thy Fears: and it will be Time and Pains well spent so to abate the one, that thou may'st likewise diminish the other.

2337 What Extremeties have some Men endured for the Ambition and Interest of other People? and shalt not thou venture the crossing of an intemperate Lust, for the Conquest of thyself.

2338 Thy Life ought not to be taken up in empty Impertinencies, and phantastical Idea's; but in useful Practice. Wisdom is the Result of Experience, and Experience of repeated Acts.

2339 Turn thy Eyes into thyself; and beware thou judge not others. In judging of others, thou'lt often err, and do thyself no good; in discussing thyself, thou'lt find out what thou oughtest to mend.

2340 When thou receivest Injuries, if thou art a good Man, thou'lt be more concern'd for the Malice of thy Adversary, than for thy own Wrongs: and wilt be sooner moved to Compassion than Anger.

2341 In the Hour of Mirth take heed; for when thou art in the Height of Jollity, thou art apt to be heedless, and shew thy Failings; like the Moon which discovers her Spots most when she is brightest.

2342 Books and Study teach only Generals, Experience informs us in Particulars, and giveth us the best and only useful Knowledge, and so it's Multitude of Years only that can make thee experimentally and truly wise.

2343 It will much tend to thy Peace to be silent of others, and not to believe promiscuously all that is said, nor easily to report what thou hast heard, nor to lay thy self open to many.

2344 Because thou art afraid to be despised, therefore thou wilt not be reprehended for thy Faults,

Faults, but seekest the Shades of Excuses. But this is concealing of Ulcers, for fear of being cured.

2345 Words of Scandal are but Words; they fly thro' the Air, but hurt thee not, unless thou receivest them. In short, if thou beest guilty, be willing to amend, if thou beest innocent, resolve to suffer.

2346 In all thy Affairs strengthen thy self with a cheerful Spirit, and good Hopes. The fearing to become miserable makes Men oftentimes become that which they fear, and so turns their imaginary false Fear into Miseries certain.

2347 When the last Hour shall come thou wilt have a far different Notion, and Opinion of Things, and of thy whole Life that is past, and be exceeding sorry (but all in vain) that thou hast been so remiss and careless.

2348 Be not so proudly conceited, and in love with thy self, as to believe nothing is good or bad, just or unjust, necessary or needless, but only those Things that are for or against thy particular Opinion, Interest, or Pleasure.

2349 So great a Part of the Comfort of Life depends upon a Man's good Correspondence with those that are near about him, that I think thou canst not love thy self unless thou lovest thy Neighbour also.

2350 When there is no Recreation or Business for thee abroad, then may'st thou have a Company of honest old Fellows, in leathern Jackets in thy Study, which may find thee excellent Divertisement at home.

2351 I would have thee have Understanding, but not a Flux at the Mouth. Too much Reasoning looks like jangling. If thou hadst a solid Judgment, thou wilt reason no more than what is fit,

2352 Trust not presumptuously to thy Repentance and Resolution of Amendment; Nature will sometimes lie buried a great while, and yet revive upon Occasion of a Temptation.

2353 When thou doest a Kindness, do it frankly before it be asked, for it will be received with a greater Sense of Obligation, because thou thereby disburthenest thy Friend of that Bashfulness and Fear of Repulse, which commonly attends asking.

2354 If thou shunnest thy own Company, it looks as tho' thou thinkest all others better than thy self, otherwise thou wouldest not forsake thy self thus, to be with them.

2355 Railery must be fine and delicate, and such as rather serves to heighten and warm Conversation, when it begins to flag and cool, than to affront and offend the Persons which compose the Assembly.

2356 If thou engrossest the Talk, thou enforcest Silence upon the rest of the Company, and so art presumed to look on them only as thy Auditors and Pupils, whilst thou magisterially dictatest to them.

2357 'Tis better for thee to be Umpire or Arbitrator between Strangers than thy Friends; for of the Strangers thou may'st make one thy Friend, but among thy Friends thou shalt make one thy Enemy.

2358 I tell thee, it is a very difficult and painful Thing to be continually watching the Senses, that Temptation do not break in: And the Heart, that its Corruptions break not out.

2359 It is not so difficult as thou may'st think to acquire Virtue. Thou wilt go a great Way towards it, if thou supportest bad Fortune without Repining, and enjoyest Prosperity without Arrogance.

2360 Tho' Reason is not to be relied upon as a Guide universally sufficient to direct thee always what to do, yet it is generally to be trusted to, and obeyed when it tells thee what thou art not to do.

2361 The higher thy Employment or Station is, be assured the more obnoxious art thou to Perils from without, from them that watch for thy Haking, and from within, from thy deceitful Heart.

2362 Thou standest in need of Grace more than thy daily Bread; because the Consequence of the Want of the former is of more Danger than the latter, by so much as the Soul is more valuable than the Body.

2363 To conquer Vices and greater Sins, thou must stifle them in the Birth, suppress the first Motion of them; and meet the Temptation with an Act of Virtue contrary to it.

2364 If thou too much desirest to be thought a wise Man, it will hinder thee from being so; for thou wilt be more solicitous to let the World see what Knowledge thou hast, than to learn what thou wantest.

2365 A great Reputation is a great Charge, very hard for a Man to acquit himself well of.

I'll tell thee my very Thought. An obscure Life is more natural the more easy.

2366 Thy Mind will never be raised to its true Pitch and Height, till thou hast, in some Measure, conquered the Fondness of Life, and slavish Fear of Death, and made them subject to Reason.

2367 If thou revilest the Good, thou art unjust, because they deserve it not. If thou revilest the Bad, thou art unwise, for its likely they may be too hard for thee at that Weapon.

2368 Be but true to thyself, and obey the Dictates of thy own Mind, and give leave to thy own Conscience to counsel thee, and tell thee what thou oughtest to do, and forbear; and then thou shalt be a Law to thyself.

2369 When thou hast done a Thing that hath gained thee Honour, think what Advantage thou canst make of it; without doing thus, thou lovest all that thou hast gotten.

2370 If thou wouldest avoid being drawn into Promises, avoid the *mollissima tempora fandi*. Set a strict Watch over thyself when thy Spirits are most up, and thou art merry.

2371 Oftentimes when the Body complains of Trouble, it is not so much the Greatness of that Trouble, as the Littleness of thy Spirit, that occasions the Complaint.

2372 Whatever Sin, tho' never so little an one, if thou allowest thyself to live in it, and excusest and pleadest for it, be it known to thee, that it is not a mere Infirmary, but a wilful Transgression.

2373 Know that if any Trouble happen to thee, it is what thou hast deserved, and there-

fore brought upon thyself. But if any Comfort come to thee, it is a Gift of God, and thou didst not merit it.

2374 It is not enough for thee that a Thing be right, if it be not fit to be done ; nor is it advisable for thee to do what is just, if not prudent. If thou lovest by getting, thou hadst better lose than get.

2375 Because thou seest a Man in an Error in those Things whereof thou canst judge, thou art not therefore to believe he must be equally mistaken in those Things where thou canst not judge.

2376 Complain not of the Loss of *Adam's* Knowledge, but of his Innocency ; we know enough to save us ; and what is more than that, is, in some Sort, superfluous.

2377 It's generally thought none of the best Parts of Breeding to talk much of ones self ; for tho' it be done so as not to argue Pride, yet it doth Ignorance of more worthy Subjects.

2378 Thou art very unthrifty of thy Reputation, if thou enterest upon an Action, the failing of which may be likely to disgrace thee more, than the succeeding of it can credit thee.

2379 If thou confessest thy Sin, thou beginnest thy Journey towards Heaven : If thou art sorry for it, thou mendest thy Pace : If thou forsakest it thou art at thy Journey's End.

2380 To deserve just what thou obtainest is mere mechanic working for Hire. But if thou goest on, and deservest after a Thing bestowed, then thou art truly thankful.

2381 Be not like the Hypocrite in thy Charity : He dares not trust God with a Penny, except before a whole Congregation of Witnesses, lest perhaps God should deny the Receipt.

2382 If ever thou comest to have a Son, let thy great Care be to make him rather virtuous than learned. The common Education is very Faulty in this Thing.

2383 Wish not the Alteration of Things to thy Desires, but model thy Desires. This is in thy Power to effect, the other beyond thy Ability to obtain.

2384 Thou oughtest not either to chide or play with thy Wife, in the Presence of others ; for the one sheweth her Imperfections, the other thy Folly.

2385 If thou canst entertain thyself alone without being melancholy, whimsical, dull, or weary, thou art a fit Companion to thyself, and wantest no Company.

2386 Use thyself to other Peoples Follies, and take not Offence at every Impertinence that happens in Company : This will go a great Way towards the keeping of thy self sedate and easy.

2387 If thou art a right honest Man, thou wilt take more Pleasure in knowing thyself honest, than in knowing all the World approves thee so. Virtue is built upon herself.

2388 If thou hearest any commend his Master, thou may'st for the most Part conclude, that either he is a good Servant, or his Master is a facile Fool, that lets his Servant be his Master.

2389 To

2389 To arrive to the Perfection of Virtue and Reputation, it's not enough to be well-born, and have good Parts, but also to be well brought up, and have these Parts cultivated.

2390 Think no Cost too much in the Purchasing good Books; this is next to the acquiring of good Friends. But remember, they are better Ornaments in thy Head than in thy Library.

2391 If thro' Bashfulness thou beest so easy and facile as to grant whatever is desired of thee, thou wilt afterward prove so frail as to break thy Word and recant, which will bring thee to a greater Shame.

2392 Consider what Opinion the Company hath of thee, and in what Matters they will willingly hear thee and regard thee. It will be thy Wisdom in no wise to meddle with any other Thing.

2393 If thou art not so happy as thou desirest, it is well that thou art not so miserable as thou deservest. Thou hast received more Good than thou hast done, and done more Evil than thou hast suffered.

2394 If any laugh at thee for being sober, do thou laugh at them for being drunk. Let their Pleasures crown them, and their Mirth abound, but next Day they will stick in the Mud.

2395 When thou art in Affliction, 'tis not the best Way to seek Comfort of those that be merry; but of such as are in a worse Condition than thyself. Comparison perhaps may alleviate Sorrow.

2396 Boast not of Family and Gentility, it is a mere borrowed Thing from dead Mens Dust
and

and Bones, and none of thine, except thou hast Virtue and Worth of thine own enough to have begun it.

2397 Keep an Account of thy Income and Expence. 'Tis seldom observed that he who doth so, and thereby has constantly under View the Course of his Domestic Affairs, ever lets them run to ruin.

2398 Nothing should abate so much of the Satisfaction thou conceivest of thyself, as the observing that thou now disapprovest of the Sentiments thou formerly was fond of.

2399 If thou considerest of it, thou wilt find, that 'tis Vanity, that is the great Author of complemental Talk; and when that gives over suggesting, and alternate Admiration and Praises are spent, there is no great Matter of Discourse behind,

2400 Endeavour to regulate thy own Passions to bear with those of others; to be angry with thyself for the least Peccadello, but to frame Excuses for the Errors and Offences which thy Neighbour commits.

2401 Not to pursue a Point is a Fault, either of Inability or Levity. If thy Design be good, why shouldest thou not accomplish it; if it be bad, why didst thou begin it. Thou art not to stop at the starting of thy Game, but kill it down.

2402 Carry thy Anger rather with Scorn than Fear, so that thou may'st seem rather to be above the Injury than below it, else thy Passion will render thee ridiculous and contemptible.

2403 Thy Railery ought not to bite so hard as to engage the Enmity of another, instead of gaining his Estimation. This would be too dear a Purchase of so trifling a Satisfaction.

2404 If thou retirest out of the World, and thinkest thereby to be at Peace, but yet desirest Fame, or the Glory of the World, or any Thing else that is in it, thou hast only thy Arms and thy Legs out of it, thy Heart and thy Mind are still in it.

2405 Abominate and discourage scurrilous Wit. Whatever is suddenly, and confidently spoken, and reflects upon another Man, that passes Current for Wit, tho' it be not Sense if examined, but only an odd Expression of Malice.

2406 Tho' Hope be exceeding deceitful, yet it is of this good Use to thee, that while thou art travelling thro' this Life, it conducts thee an easier or more pleasant Way to thy Journey's End.

2407 If thou hast the Address of using moderate Abilities to the best Advantage, this Dexterity shall gain upon the World, and bring thee into greater Reputation than real Merit.

2408 There is often nothing more unprofitable than the great Desire of Reputation, therefore be content with sweet Privacy: If thou contemnest high Esteem, thou wilt save thyself a World of Trouble.

2409 If thou hast a Difference with any, shew thyself generous, just, open-hearted, and a Detester of Falshood; thus thou wilt manifest a Bravery of Spirit, and make others inclined to take thy Part.

2410 Let not Business, and the Things of this World hinder thee from attending to the Things of God. Consider thou must find a Time to die in, and then thou must be at Leisure for that.

2411 Avoid bad Company, as thou wouldest Men infected with the Plague: There is many a Man that hath been good, which is not so now, because he did not keep himself in good Company.

2412 I would not have thee too much undervalue Tradesmen, for the meanest Mechanicks contribute to the maintaining the World; and without them a City could not be built nor inhabited.

2413 Thou art not truly virtuous for barely doing what is good, unless thou lovest it. For that which thou doest by Constraint is imputable to the Power which compels thee.

2414 If thou in Silence suppresshest a Favour received, thou art an unthankful Fellow, that deserved it not; but if thou publishest one that thou hast done, thou turnest it into an Injury, and buyest ill Will with it.

2415 That is true Learning which makes thee wise, and that is true Wisdom which makes thee good; that is which renders thee ever obedient to God, useful to others, and most easy to thy self.

2416 Thy Life is wasted and mispent, if it make not Provision for Eternity; and it matters little whether it be wasted in Pleasure, or in Drudgery after Riches.

2417 Thou art not obliged to give always, when thou hast given often already. He who
hath

hath been a perpetual Receiver, hath not upon that Score ever the more Right to ask again.

2418 Thou beganneſt to live the firſt Day thou cameſt into the World, but from that very Day alſo thou beganneſt to die ; and ſo thou madeſt but one Entrance into Life and Death.

2419 What thou deſireſt or hopeſt for ſeems perfectly good to thee while it is at a Diſtance ; but when thou haſt it in thy Hands, it may wound thee to the Heart.

2420 Good Offices are the Cement of humane Society ; but that they may be agreeable, it's abſolutely neceſſary for thee to find out the Deſires, Delights, and Inclinations of him thou wouldeſt gratify.

2421 Then art thou abſolutely Maſter of thyſelf, when, inſtead of making Things violently comply with thy Humour, thou canſt accommodate thy Guſt and Inclinations to the Things themſelves.

2422 Whatever is told thee, and whatever thou learneſt, remember ſtill it is a Man that gives, and a Man that receives : 'Tis a mortal Hand that preſents it to thee, 'tis a mortal Hand that receives it.

2423 Let thy Art and thy Induſtry be ever directed to render thee good for ſomething, and thy Studies to teach thee to do, and not only to talk or write. Make it thy whole Buſineſs, Trade and Work, to frame thy Life.

2424 Prepare not thyſelf for eminent Actions more out of Glory than Conſcience. Thy ſhort-eſt Way to arrive at Glory, ſhould be to do that for Conſcience which Men do for Glory.

2425 If thou lookest into thyself, thou wilt discover in thyself a particular and governing Form of thy own, which justles thy Education, and wrestleth with the Tempests of Passions, that are contrary to thee.

2426 Thou must have thy Soul instructed in the Means to sustain, and contend with Evils, and in the Rules of believing and living-well, and often rouze it up, and exercise it in this noble Study.

2427 When thou writest, I would have thee spare the Company of Books, lest they should pervert thy Manner of thinking, and interrupt thy Method, and so shut thee out of thyself.

2428 In the Management of Passions, thou may'st with little ado stop the first Sally of thy Emotions, and leave the Subject that begins to be troublesome before it transports thee.

2429 If thou dost not think of the Present, thou wilt be thinking of the Past or Future; And therefore Business, or Conversation, or Recreation, is necessary to fix thy Thoughts on the Present.

2430 No Possessions can be good to thee, but by the good Use thou makest of them; without which, Wealth, Power, Friends, Servants, &c. will but help to make thy Life unhappy.

2431 Tho' 'tis not to live to be hid in a Study all one's Life, yet if thou hast been abroad in the Service of thy Generation, thou may'st be allowed to retire home towards Night.

2431 Aim at a plain Table, and a sober Life, at regular and cheap Pleasures, and moderate Labour. These beget, and improve an entire

ture Habit of Health, and pursuing Life to the utmost Period of Nature.

2433 Nature has given thee a large Faculty of Entertaining thyself alone, and often calls thee to it, and teaches thee, that thou owe'st thyself in Part to Society, but chiefly and mostly to thyself.

2434 I advise thee, that in all thy Opinions and Discourses, as well as in thy Manners, and all other Things, thou keep thyself moderate and temperate, and avoid all Novelties.

2435 Examine every Man's Talent, a Peasant, a Bricklayer, a Passenger; thou may'st learn something from every one of these in their several Capacities, whereof some Use may be made at one Time or another.

2436 Thy Thoughts are thine own whilst thou keepest them chained up: but if once thou sufferest them to take Air in Words, they become another Man's, who may perchance make use of them to thy Ruin.

2437 Neither envy nor admire the fading Honours of Mortality; for when a Man is on the highest Pinnacle of humane Glory, he stands uneasy, nor can he descend from thence but by a Precipice.

2438 Build not too much upon Futurity. Reason allows none to be confident, but him only who governs the World, who knows all things, and can do all things, and therefore can neither be surprized nor over-powered.

2439 A Blow bestowed in the striking Time is of more Effect than ten delivered unseasonably. There are some Nicks in Time, which
whoso-

whosoever finds, may promise to himself Success.

2440 Such as are thy Inferiors will follow thee but to eat thee out, and when thou leavest to feed them they will hate thee : And such Men, if thou preservest thy Estate, will always be had.

2441 The best Object of thy Bounty is either Necessity or Desert : The best Motive thine own Goodness, not Pride ; and the true Limit of it, the Safety of thy own Estate.

2442 Ever observe this, those that will serve thee (of ordinary People) without thy Hire, will cost thee treble as much as they that know thy Wages.

2443 Never trust a malicious Man upon the Account that thou hast done him good Offices. For thou hast but fed a Dragon, that will devour thee if ever thou comest within the Reach of his Claws.

2444 Appear not in Company solicitous to ingross all the Respect to thyself, but be content with a reasonable Distribution, and allow it to others; that thou may'st have it returned to thee.

2445 Conceive that another Man's Intention (tho' covered cunningly) is most part for his own Ends, and tends chiefly to his own Good; however he maketh a Shew to be thine.

2446 The Word Friend is a common Name, and appropriated by most People ; but believe me, thou wilt scarce ever find a Man that gives solid Proof of a true, unfeigned, and uninterested Friendship.

2447 If

2447 If thou wouldest have a graceful Behaviour, it will be necessary for thee to have a proper Degree of Confidence, and some good Opinion of thyself. Bashfulness is Boyish.

2448 If thou must love once in thy Life, have a most vigilant Care of falling into those Excesses, which will deprive thee of thy Reason, and give thee Repentance all the Days of thy Life.

2449 If thou art a virtuous, honest, and wise Man, tho' it so happen that thy Back be split, yet thou wilt save thy Cargo, and have something left towards thy setting up again.

2450 Let what Temptations will offer, yet dare not thou to enrich thyself by any dishonest Means; for in so doing thou distrustest Providence, and becomest an Atheist.

2451 Be content with thy moderate Estate; if thou hadst more, perhaps thou wouldest spend more in waste; however thou may'st be sure, thou shouldest then have more to answer for.

2452 Lay this up as a Maxim, that if thy Soul be not adorned with Modesty, Prudence, and solid Goodness, all thy external Accomplishments will be nothing but mere Pageantry.

2453 *Lectum, consideratum, & scriptum est; & nunc vivam.* When once thou hast made and fixed thy Rules to live by, see how thou canst draw thy Life and Actions by them.

2454 If any one giveth thee excessive Praises more than can handsomely belong to thee, thou art to think of him, that he taketh thee for vain and credulous, and easy to be deceived, and effectually a Fool.

2455 See

2455 Seeing no Man on Earth is endued with absolute Perfection, thou oughtest to make humane Allowances, and not mock at others Infirmities, lest others likewise laugh at thine.

2456 If thy Friend be not ready (when a great Occasion calls for it) to suffer all Things, to lose all, and his very Will too, for thy sake, whom he pretends to love, he deserves not the Name of a Friend.

2457 What thou wouldest have pass for the Effect of humane Frailty, or Thoughtlessness in thyself, thou canst with no tolerable Ingenuity, give a worse Name to in another.

2458 Never let thy Tongue so loose, as to reflect upon another Man's Religion, Reputation, Infirmity, or Misfortune: 'tis not only ungenerous, but inhumane, and even unchristian.

2459 A Man may meddle with thy Matters, not as a busy Body, but as a Friend; and then if he advise thee contrary to thy Inclination, thou art not to be angry, but oughtest to consider.

2460 If thou neglectest thy Debts, thou art undone to the World, and must not expect to eat, or sleep in Peace. And a poor Man's Debt maketh a great Noise.

2461 Let thy Elogiums in Converse be always within the Circumference of common Sense and Reason; that those thou praisest may be persuaded thou really thinkest what thou sayest.

2462 Thou canst scarcely be truly wise till thou hast been deceived. Thy own Errors will teach thee more Prudence, than the grave Precepts, and even Examples of others.

2463 If thou canst but live free from Debt and Want, 'tis not absolutely necessary to care
for

for more: for all the rest, truly speaking, is but Vanity, and for the most part Vexation too.

2464 Esteem not those thy Friends that never contradict thee; they may carry it so, not out of any Affection to thee, but a Desire of gaining upon thee.

2465 Thy Duty is to cure thy Mind rather than seek Delights for it. I tell thee thou hast as much Business within thyself, as a Physician has in an Hospital.

2466 The sooner thou beginnest to apply thyself to it, and the more Haste thou makest, the longer wilt thou enjoy the Comforts of a rectified Mind.

2467 Give thy Advice without applauding it, and declare thy Judgment without pretending that others should submit to thy Reason. Maintain thy Opinion without Eagerness, and hear other Mens without Impatience.

2468 To see little or no Company would be to deprive thyself of Pleasures, that are innocent and profitable; but to spend thy whole Life in Visiting, would be to let all thy Water run by thy Mill.

2469 Let not thy Servants into thy Secrets; for by so doing thou wilt make them thy Masters; and when they come to find it out, that thou darést not displease them, they will dare to displease thee.

2470 If thou canst not satisfy others, satisfy thyself; whoever accuseth, yet let thy Conscience clear thee. And persevere in a good Cause, tho' neither thou nor thy Cause prosper.

2471 If thou accustomest thyself to rally, thou wilt lose the Esteem thou oughtest to have for them with whom thou livest; and thou wilt fanſy a false Idea of thy own Merit and Perfections.

2472 Change not thy Opinion of Persons, as they change their Affection. Consider what they are in themselves, not what they are to thee. Their Kindness, or Unkindness makes no essential Alteration in them.

2473 In managing of thy Son, always if fair Means will do, never use foul. And let him see, thou art more willing to praise and reward Goodness than to reprove and punish Vice.

2474 When thou feelest thy Heart begin to be affected with Pride, consider (poor Creature) what thou wast in thy Birth, and what thou shalt be at thy Death; and then be proud if thou darest.

2475 I would not only teach thee how thou mayest hold thy Own, and keep thy Estate: But I would instruct thee also in a much finer thing, that is, how thou mayest lose it, (if Providence so please) and be contented.

2476 Liberty is of more Value than any Gifts, and to receive Gifts, is to lose it. Be assured, that Men most commonly seek to oblige thee, only that they may engage thee to serve them.

2477 Thy Danger, or Safety, must flow from a Principle within thee. The Devil and World may tempt thee, but they have no Power to constrain thee, if thou standest but up for thyself.

2478 To suffer Wrong, will breed thee less Molestation than to do it. To be patient will
create

create thee not half so much Trouble, ~~and~~ Vexing, Fretting, and Fuming within thyself would do.

2479 If thou by just Authority beest assigned to any publick Charge, thou art to embrace it cheerfully, not as a Prize either to Ambition, or Covetousness, but as an Opportunity to do good in thy Generation.

2480 Avoid Singularity. There may often be less Vanity in following the new Modes, than in adhering to the old ones. It is true, that the Foolish invent them, but the Wise may conform to, instead of contradicting them.

2481 When thou hast done any one a good Turn, thou shouldest so forget it as not to speak of it; if thou boastest it, or upbraidest it, thou hast paid thyself, and lost the Nobleness of the Charity.

2482 If thou wilt do precisely no more than just what thou needs must, thou wilt soon be brought to omit something of thy Duty, and wilt be apt to believe less to be necessary than is.

2483 Not to be provoked at all is best. But if thou art any time moved, never correct till the Fume of thy Passion be spent: for every Stroke Fury strikes is sure to hit ourselves at last.

2484 Amongst thy Inferiors, thou shalt be sure of Respect; therefore it's good to be a little familiar. Amongst thy Peers thou shalt be sure of Familiarity; and therefore it's good a little to keep State.

2485 Be free in Company: 'tis an intolerable Incivility, when People deign not to speak; and seem to testify, by a slighting Silence,

lence, that it is not in such Company as this when they will utter what they know.

2486 If thou art verily persuaded, that the Things which we hear and read concerning another World, be true; thou shalt have no need of having an Assurance of living long in this.

2487 Be not fierce and unmerciful in thy Family. He that sheweth himself cruel to his Servants, will be thought by the World, inclined to be so to others also, if ever he get Power and Opportunity.

2488 Have a Care of the Man that never speaks his Thought of any, and is plausible every one. He is not fit to be admitted for faithful Friend, who is ready to enter Arms with all Men alike.

2489 Thou art not Master of what thou hast spoken, but mayest dispose of what thou hast not spoken as thou plearest, and canst say it, or not say it, as thou wilt.

2490 If thou desirest to be well spoken, learn to speak well of others: and when thou hast learned to speak well, then learn likewise to do well to others; for shalt thou be sure to get Kindness and Credit.

2491 Thou must use Friends, as Musicians do their Strings; who, when they find them in Discord, do not presently break them, but by skilful Intension, and Remission, bring them to a pleasant Consort.

2492 Strike the Serpent's Head with thy Enemy's Hand, and thou canst not fail of Success one Way or other. If thy Enemy overcome, the Serpent will be killed; and if the Serpent get the Advantage, thy Enemy will be sent off.

2493 Chea

2493 Cheat not thyself with vain Hopes, and false Imaginations, when thou comest to die; for nothing can be a solid Foundation of Peace and Security, but an universal Righteousness.

2494 What Advantage or Pleasure will it be to thee, to receive a thousand Elogies from others, if thy own Conscience tells thee, thou deservest them not; and therefore they are none of thine?

2495 There is nothing more dearly kept up than Reputation. Reputation is not acquired without good, and happy Chances; but for the Preservation of it, thou must be very expert, and not spare any Trouble or Care.

2496 Suffer not little Things to have great Hold upon thee; if thou dost, thou wilt be as much transported with them, as if they deserved it.

2497 In loving of God thou must not hate thy Neighbour. The Observation of the second Table of the Decalogue must be joined with our Care to keep the first. He keepeth no Commandment truly, that wilfully neglecteth one.

2498 If thou consentest to the Transgression of thy Friend, or art so meanly spirited, as not to divert him from it when probably thou mightest; then thyself becomest guilty of the same Fault with him.

2499 If thou puttest off Repentance to a Death-bed, thou thereby shewest, that thou wouldest never mind God, or thy Soul at all, if it were not for mere Necessity, and Fear of Damnation.

2500 It would be great Imprudence in thee over earnestly to wish for that which thou hast

not within thy Power, or what is yet at a great Distance from thee ; and at the same time to neglect the Present, which is within thy Reach.

2501 No wonder, that *Narcissus* lost himself, since he looked for himself out of himself. Thou art to be found truly no where but in thyself. Every where else thou meetest with but only thy own Shadow, and thy own Phantom.

2502 If any spitefully doth thee an Injury, he shall himself feel it afterwards with Pain, if he find thou bearest it so well as not to let it pain thee. If thy Breast be armed with Patience, the Weapon will rebound, and wound his Heart that sent it.

2503 Thou mayest edify a thousand times more by thy own personal Experience of Things, than by all the most elaborate Discourses that can be made by others.

2504 Thou wert better discredit Vice by Scorn, than to give it Reputation by Invectives ; and to laugh with Success, than be angry without Profit. I would have thee consider other Mens Follies, without partaking of them.

2505 Thou hast need of Courage to maintain Friendship ; and indeed of Prudence to perform the Duties of Life. 'Tis nothing to have a sound Will, if the Understanding be defective.

2506 In Discourse use not too much Gesture with thy Hands ; those that do so, are observed generally to be defective in their Matter ; and the Strength of their Talk consists principally in the Motions, and Distortions of their Body.

2507 For a Friend to converse withal, rather chuse one that hath a sound Affection, than a crafty Brain. One may fail thee by Accident,
but

but the others with Design. 'Twould be uncivil in thee, when thou art talking to a Man, to fix thy Eyes so stedfastly, and boldly upon him, as if thou meantst to put him out of Countenance, and to trample upon his Modesty.

2508 When thou reprehendest, thou must be neither too sharp, nor too gentle; but tempered between both. Thou must make use of the Rod and the Staff; the Rod to strike, and the Staff to support with.

2509 If thou intendest any Good, defer it not, but do it to day; or as soon as thou canst; thou knowest not what Chance may happen this Night to prevent it.

2510 The World challengeth the Right of distributing Esteem and Applause: so that if thou assumest by thy single Authority to be thy own Carver, it groweth angry, and never faileth to seek Revenge.

2511 If thou ever shalt have a Child die, comfort thyself with this, that Death hath prevented him from seeing and suffering thousands of Miseries, which would inevitably have happened unto him, if he had lived long.

2512 Thou canst scarcely be so straitned and oppressed with Business, and an active Course of Life, but that thou may'st reserve many vacant Times of Leisure (if thou beest diligent to observe it) whilst thou expectest the Return and Tides of Affairs.

2513 If thou wouldest pry into the Effects and Circumstances of the Passions that sway thee, thou wouldest see them coming, and wouldest a little break their Impetuosity, and

Career. They do not always seize upon a sudden; there is Threatnings and Degrees.

2514 The greatest Excellence of Man is his Reason; and therefore it would be extreme Folly in thee, to pride thyself, and boast of thy Strength of Body, wherein the very brute Beasts far excell us.

2515 How much Happiness mayest thou attain to in thy Life-time, by being diligent, careful, considerate, active, and constant? and how much Misery may'st thou bring upon thyself by Sloth, Sottishness, and Indolence?

2516 There is a great deal more Reason, that thou shouldest endeavour to redeem thy Time from lesser Occasions, than to lavish it in Impertinencies: that so thy weightier Concerns may have the more Allowance.

2517 Thou art well, and cheerful here at present, but for all this know, the Time will come, when God will stand thee in stead, and thou shalt have need of the Retreats and Comforts of Religion.

2518 Envy is best extinguished by declaring thyself in thy Ends, rather to seek Merit than Fame; and by attributing thy Successes rather to divine Providence, and Felicity, than to thy own Virtue, or Policy.

2519 In Things that are tender, and unpleasing, 'tis good to break the Ice by some whose Words are of less Weight, and to reserve the more weighty Voice, to come in as by Chance: so that he may be asked the Question upon the other's Speech.

2420 Frequently meditate upon thy latter End. The Consideration of Death will teach thee

thee what thou art now; it will shew thee what thou shalt be one Day; and will instruct thee what thou oughtest to be every Day.

2521. Whatsoever others do to vex thee comes to nothing if thou flightest it; but if thou shewest thyself much concerned, thou betrayest thy Weakness, or thy Guilt; and makest it appear, that thou well deservedst the Abuse.

2522. If thou hast no Regard to thy Fame, thou art lost to all Purposes of Virtue and Goodness: When a Man is once come to this, not to care what others say of him; the next Step is, to have no Care what himself doth.

2523. While thou actest contrary to the Rules of thy Religion, thou dost as effectually disown it, as if thou shouldest openly renounce thy Baptism, and make a publick Recantation of Christianity.

2524. 'Tis in the Power of Providence to humble the Pride of the Mighty, even by the most despicable Means. Wherefore be thou never so great, or never so little, presume not on the one side, nor despair on the other.

2525. In thy Times of Mirth, 'tis Wisdom, before thou beginnest, to consider, what particular Error, or Imprudence it may be likely to bring thee into; and so provide well, and watch against it.

2526. When thou importunest a Friend for any thing, observe when thou art fresh in Respect: for then he is prepared to thy Hand, and then insinuate the Want of Affection, which thou hast Cause to suspect in the Denial.

2527. Every Man thinks he deserves better than indeed he doth; therefore thou canst not

oblige Mankind better, than by speaking well. Man is the greatest Humourist, and Self-flatterer in the World.

2528 One of the first Principles of humane Wisdom in the Conduct of our Lives, I have ever thought to be the prudent Choice of a few intimate Friends, and the making of us no Enemies (if possible) to ourselves.

2529 Guard thyself from the first Impressions; for if thou canst but so far subdue thy Passion, as to gain Time for cooler Thought, thou wilt easily attain to a good Government of thyself afterwards.

2530 Be not lavish, and profuse in Giving: many times it is looked upon as Indiscretion, Prodigality, or an Affectation of Popularity; and so gains no true Acceptance, or Thanks, but is secretly despised and laughed at.

2531 May'st thou love God above all, and enjoy a Sense of his Love to thy Soul; and then shalt thou have enough, yea more than if thou didst enjoy all the Things of this World in the greatest Abundance.

2532 Tho' Praise be always pleasing, let it come from whom, or upon what Account it will; yet I would have thee understand why thou art commended, that thou may'st know how to keep up the same Reputation still.

2533 Consider well how thou partest with thy Money. The *Indians* have not made the *Spaniard* rich. Neither is any Man made wealthy by abundant Comings in, but by the few Occasions of spending.

2534 Admire, and imitate such a Man that had rather suffer Injury than do it; and that not out

out of Timerousness, or Sluggishness of Nature, but out of good Morality, and strong Opposition against Affections and Passions.

2535 The remembring to have seen a Thing imperfect, takes from one the Liberty of thinking it well done, when finished. Therefore have a care not to let thy Works be seen in Embrio, but learn of Nature not to expose them to the World, till they are mature.

2536 If thou canst so prepare for thy latter End, and arrive to that Pass, that no Affection to any earthly Thing detains thee in this World, thy Confidence and Consolation at the Hour of Death will be unspeakable.

2537 When thou relatest any thing, avoid many, and long Haranges, by which the Narration is broken, and the Hearer retarded, and put out of his Way; as by Hedges and Ditches in the Road of a Traveller, that would pass to his Journey's End.

2538 Sometimes thou wilt find, that by the mere propounding a Difficulty to another, thou shalt presently be able to resolve that which seemed too hard for thee, whilst thou revolvedst it only in thy own Breast.

2539 If thou wouldest be truly great, and be loved and respected, thou must be equally removed from Servility on the one hand, and Pride on the other; thou must scorn to trample upon a Worm or sneak to an Emperor.

2540 Be not negligent concerning Circumstances, and outward Appearances; for they frequently procure a Man more Respect, than real Worth; and a good Bottom to an ungraceful Fashion spoils all.

2541. Thou shouldest always prefer thy Duty and a good Conscience before all the World; because it is in Truth more valuable, since thy Soul is immortal, and will survive in another World.

2542. In reading carry an indifferent Affection along with thee, and never engage thy Inclination so firmly to what thou meetest with in an Author, as to leave no Place for the Truth; or a greater Probability thou may'st find in another.

2543. Fancsy not that thou canst be happy in the World and become rich of thyself. There must be Dependencies in Commerce, without which 'tis generally impossible to have ever what is most necessary.

2544. If thou forbearst an Action fit and reasonable merely upon the Account of Censure that thou art likely to undergo for it, (either from the Vulgar, or Great ones) thou wilt often find it very hard to be honest and just.

2545. Never defame or accuse any, except thou beest sure and certain of the Fact; and canst speak home to the Purpose: for undoubtful Accusations leave a Stain behind them; and after prove indelible Injuries to the Party accused.

2546. Look well to thyself, as to the little and common Things of Life. Praise is sooner obtained in smaller Things than in great; for as much as the former may be frequently reiterated, and the latter acted but seldom.

2547. All the Things in the World being but the Servants of the Body, and the Body of the Soul, how abjectly base art thou, if abandoning
thine

thine own Authority, thou becomest the Servant of thy Servant's Servant.

2548 Beat thyself gently and kindly towards Men in Misery; such are apt to suspect every thing for a Contumely and Derision: and their Minds being sore, every new Displeasure gives them a new Smart.

2549 That Learning which thou gettest by thy own Observation and Experience, is far beyond that which thou gettest by Precept; as the Knowledge of a Traveller exceeds that which is got by a Map.

2550 The best Judgment thou canst make of a Man is from the Acquaintance he keeps Company with. For Friends and Enemies are both partial; whereas these see him truest, because calmest, and are no way engaged to lie for him.

2551 Demean thyself more warily in thy Study, than in the Street; if thy publick Actions have an hundred Witnesses, thy private have a thousand. The Multitude looks but upon thy Actions, thy Conscience looks into them.

2552 If thou keepest Company too much with others, I fear me, thou wilt not converse enough with thyself; and then for Want of being acquainted with thy own Bosom, thou wilt be mistaken, and present a Fool to the People which thou tookest to be a wise Man.

2553 Thou must reap singular Benefits from Obloquies, if thou studiest to improve them to their richest Advantage: The Ventricle of a viperous Tongue may be converted into Treasure.

2554 Resolve upon nothing of Moment, but by the Advice and Permission of right Reason: And when thou hast once resolved, let nothing be able to divert the Execution, but a Countermand from the same Authority.

2555 When thou shewest Respect to any one, see that thy Submissions be proportionable to the Homage thou owest him. There is Stupidity and Pride in doing too little; but in over-
 alking of it, there is Abjection and Hypocrisy.

2556 Enjoy as much Content and Happiness as thou canst this very present Moment; and put it not off to a Time to come, no Body knows when; as tho' that Time should be of another Make than this that is already come.

2557 In Writing, endeavour to make thy Language and Style so continued every where, and so like it self, that the Reader may well perceive thou hast no where stretch'd thy own Notion and Meaning, to make way for another Man's Fausy or Expression.

2558 Closeness and direct Reservedness is very ill taken in Company; for it implies thou either despisest them, or suspectest them, or hast a Design upon them: Or else perhaps, that thou thyself hast nothing in thee.

2559 If thou admittest every one into the Number of thy Friends, thou prostitutest thy Life to all Comers. If thou joinest with none, thou wantest one of the greatest Comforts and Helps thou canst here enjoy. No Man is happy without a Friend.

2560 Thou wilt generally find Courtesies thrown away upon Persons that are very proud or covetous; the one being of that Fondness as

to think all but his own Desert; the other of that Baseness, as to set a very low Value upon the greatest Kindness.

2561 Conversation is the Air of the Soul, and if thou valuest the Health and Ease of thy Mind, thou oughtest to chuse such an Element for it to breath in, as is pure and serene. But this is very difficult to find in any Society.

2562 'Twill not be a Mark of our Affection to our Friend, but only a Discovery of our Self-love, to condole the Occasion of their Happiness, because it has lessened ours by robbing us of their beloved Company and Friendship.

2563 Thou oughtest to be Master of a particular Conduct in the Intricacies of Life, and to have the Art of applying general Precepts to thy own personal Occasions and Necessities; for infinite Difficulties arise in our daily Affairs.

2564 When Misfortunes befall thee, and thou accountest thyself miserable, think with thyself, and consider how many are there, who would think themselves advanced almost as high as Heaven, if they could have but a Part of the Remains of thy Prosperity.

2565 If thou art not naturally capable of discerning the Times, and considering the Variety of Circumstances on all Occasions and Accidents, thou wilt never reap much Fruit from History.

2566 Endeavour always to learn something from the Information of those with whom thou conferrest (which is the best School of all) and to put thy Company upon those Subjects they are the best able to speak upon.

2567 Every Man's Experience perfects his Speculations, and if thou trafficest in the Mart of Philosophy on the Stock of thy own Discoveries, thou art in a fairer Way to improve thyself, than a Man that trades altogether on the Credit of other Mens Conceptions.

2568 Put not off the Consideration of Dying to the Hour of Death; that Moment is not proper to fit thee for dying well. Thou oughtest to think seriously of it when thou art in fullest Health, and thy Mind is undisturbed.

2569 In bargaining with a Servant, leave Room for thyself to reward him beyond his Contract, if he deserve thy Goodness. This being voluntary may work him up to Thankfulness and Duty.

2570 It's good Policy to speak often of, and to publish the Favours thou hast received from Persons absent, for it is to court the like from those that are present; and is a Sort of Bartering the Credit of the one for the Purchase of others.

2571 Be content to hear other Mens Sense and Opinion of thy Matters. If thou art inaccessible thou art incurable, and thou wilt precipitate thyself, if no body dares come near thee to hinder thee.

2572 It's a greater Concernment for the Steering the Course of thy Life, to understand the Genius of the Age, and of the People thou livest among, than to be acquainted with the Mind of *Plato*, and the Judgment of *Aristotle*.

2573 Go, tho' not gaudy, yet neat and clean; and so order thy Outside and Appearance; that the first Impression thou makest on People may turn

turn to thy Advantage, and may dispose them the better to relish thy Sentiments.

2574 Avoid not only Rusticity, but all Roughness. Complaisance is so amiable, that it obliges even where it reprehends; and if it strikes, it is but with a Rod of Roses; where it strikes, it leaves a Flower instead of a Wound.

2575 Do not use to make Visits to such as are always idle; and have never any thing to do. They will repeat one Thing an hundred Times over. The Subject of their Discourse is either Trifles or Scandals. All the Time thou spendest with them set down for Loss.

2576 The more thou neglectest the Honours of the World, if so be thou dost it not angrily, proudly, or sordidly, the more thou wilt be esteemed. Thy good Actions will appear the Finer, and the Value Men have for them will come from the Heart.

2577 Set not up thyself for a Rallier or Joker, much less for a Jeerer and Mocker. Thou wilt thereby be an Enemy to thy own Reputation and Quiet, wilt put Arms into the Hands of those thou divertest thyself with, and oftentimes shalt receive more Blows than thou givest.

2578 Set a high Value upon thy Reputation among wise and good Men. Do nothing unseemly that may shame thee. Shun whatever is scandalous, or even but carries the Face of Evil. He that is shameless is graceless.

2579 If thou findest thou canst not suffer the Impertinencies, Follies, and ill Usages of the World, withdraw from it; but first be sure thou canst bear with thyself.

2580 Endeavour to find out thy own weak Sides, and where thou canst make the least Resistance; and demean thyself so, that others may not find it out. For a Town will be assaulted where it's known to be weakest.

2581 If thou ever findest what thou seekest for, and retirest to thy House in great Quietness, and after all this wilt return again to rub with the World, I will speak it, that either thou lackest Wit, or Fortune owes thee a Spite.

2582 Be not proud of thy Person. External Beauty is but Clay more refined, and set off with a better Varnish; and having all on the Outside, lies more open and more obnoxious to Weather, and consuming Time, and very often to present Misfortunes.

2583 Thou oughtest not only to forbear making ill Reports, but also thou oughtest not to suffer others to make them to thee. The Maker of them is always looked upon with an evil Eye, but the Receiver of them is as bad as the Maker.

2584 God and Nature have made us no more Needs than they meant to satisfy. And if thou thyself wilt make more, thou may'st look for Satisfaction e'en where thou canst get it.

2585 It were Folly and Madness in thee to set thy Heart upon, and closely join thyself to earthly Things, which thou canst enjoy but a little while, altho' there were something here worth thy liking.

2586 I would not have thee overmuch displeased with thyself, for being of so peevish a Disposition. It's observed, that passionate People

ple are always best natur'd, and free from secret Malice.

2587 If we could carry Things so painted, that neither Man, nor even God himself could discover us, yet thou oughtest to have such a Reverence for thyself, and thy Conscience, as never to admit of an ill Thought.

2588 If any one offer thee an Affront, and it be a great one, and designedly done, if he be not much thy Betters, it may be convenient to call him to Account : But let Prudence find out an Opportunity, and then shew thou thyself a Man, but a Christian withal.

2589 Never be too presumptuously sure in any Business. Things of this World depend upon such a Train of Chances, that are to us as yet in the Dark ; that if it were in Man's Power to set the Tables, yet he could not command his Throws, and would not be certain of winning the Game.

2590 It's a Sign that thou wantest Penetration and Firmness of Judgment, if thou abandonest evident Truths for the Sake of some Difficulties, which thou canst not solve ; tho' perchance those Difficulties stand upon no other Ground, than the common Ignorance and Weakness of humane Minds.

2591 If I leave thee a moderate Fortune, as my Father left me, and thou provest wise and virtuous, it will be sufficient. It's none of the least of God's Favours, that Wealth comes not trolling in upon us ; for many of us should have been worse, if our Estates had been better.

2592 An handsome Mien, and pleasant Conversation, and ingenious friendly Discourse, will prove more advantageous to thee than greater Virtues and Attainments; for these are of daily Use, and suitable to all Capacities.

2593 A prudent and discreet Silence will be sometimes more to thy Advantage, than the most witty Expression, or even the best contrived Sincerity. A Man often repents that he has spoken, but seldom that he has held his Tongue.

2594 Let thy Recreations be neither too effeminate, nor too robust. Let them be suitable to thy Condition and Employment. Let them be not too expensive of Money or Time; but above all, let them not be vain, vicious, or wicked.

2595 If thou wouldest be watchful, and think of Death, and prepare for it, thou shouldest seriously examine the Life thou ledest, to see if it agree with that which thou wouldest lead, when thou art at the Point of Death.

2596 Never fear Want: Do thou but do thy Duty and endeavour, and then thou may'st comfort thyself with this, that the same Providence that took Care of thee before thou wast born into the World, will never be wanting to thee now thou art in it.

2597 Keep thy Judgment to thyself, Why should others know what thou art? or paraphrase upon thy Opinion? Herein thou hast the Advantage of changing thy Mind when thou art mistaken, and yet continue (for ought others know) in the same Mind

2598 Railery will make Men despise thee, for they will believe that all the Strength and Quickness of thy Wit has no further Aim, and can go no further than a trifling, injurious, unmannerly, ill-natur'd Pleasantry.

2599 In reproving, mind the Person and the Time. If he be above thee, let it be with Meekness and Humility; with thy equal thou may'st be more bold; and with thy inferior bolder. Be sure to take the fittest Season, therefore without great Reason, reprove none but when alone.

2600 Consider well first, and promise nothing to thy Prejudice: However (unless it be in itself unlawful) perform what thou promist. It matters not tho' the Obligation be not sealed with an Oath, or subscribed by Witness, thy Conscience is a Thousand, and will put the Bail in Suit.

2601 Do not make it thy Business or Custom to have always too much Company with thee: That would be to love others too much, and thyself too little. Nor to have none at all; for that would be to love thyself too much, and to carry thy Reservedness too far.

2602 Think with thyself the Day thou enterest upon Marriage, and venturest for Children, thou art no more Lord of thy Goods and Estate, but only a Steward and Keeper of them. And therefore if thou squanderest them away, thou art no less guilty than he that robbeth Wife and Children.

2603 Be not angry with Fortune, if she deny thee her Rattles and Toys, for such are the best of her Gifts. They are generally too
dear.

dear. Let her keep her Wealth, and Honour; if thy necessary Sleep, Quiet, and Safety, be the Price of them.

2604 Among thy Needs, thou art to reckon, not only what will just support Life, but also what will maintain the Decency of thy State, Person, and Family ; not only in present Necessaries, but in future Wants, and very probable Contingencies , but no further.

2605 If thou wouldest moderate a Man's Fury that is wronged, thou art not to deal with him directly to pardon the Injury, but rather to delay and respite Revenge. Time may open his Eyes, and cool his Spirits, and Things may alter.

2606 Always adapt thy Speech to the Capacities of those thou treatest with. Otherwise, tho' thou discoursest never so elaborately, thou wilt rather confound than edify or persuade, and wilt appear rather to affect boasting than communicating of Knowledge.

2607 Lose not thy Morning Studies ; if thou dost, 'twill give an ill Precedent to the Afternoon, and make such a Hole in the Beginning of the Day, that all the winged Hens will be in Danger of flying out thereat.

2608 Resist a Temptation, and fight till thou conquerest. There is no greater Triumph than that which the Soul feels when it comes off Victor, and applauds itself for the Valour and Courage it hath expressed in its Conflicts.

2609 Never think that the Things thou wantest will cure thee of thy Discontents ; for they will enlarge thy Desires, and make the
Wounds

Wounds wider. The Way to think we have enough, is not to desire to have too much.

2610 How great soever thy Affections be for a Man, never give him such an Advantage over thee (by imparting a dangerous Secret, or any other Way) as may enable him to mischief thee, if he should utter it by Chance, or after become thy Enemy.

2611 If Death of Friends, or any Calamity befall thee, know this, that the Violence of Sorrow is not at the first to be striven withal : 'Tis like a mighty wild Beast, sooner tamed with following, than overthrown with opposing.

2612 Comfort thyself with this ; tho' thy Reputation may be stolen from thee, or retrenched in some Measure, yet most commonly it will at last return again, as one Hair grows again after it's out ; provided it have but a Root, and thy Innocence and Patience do remain.

2613 Thou that weepedst when thou wast born, whilst the Gossips were rejoicing and merrymaking, endeavour so to live, that thou may'st be able to triumph at the Time when thy Friends are lamenting, I mean at the Hour of thy Death.

2614 Watch well thy Passions : A Man engages further in a Minute of Rage or Pleasure, than in many Hours of Indifference. Sometimes a little pelting Fret costs a Repentance that lasts as long as Life. He is a wise Man that leads Passion by the Bridle.

2615 Improve thy Son's natural Parts as much as is possible ; and study his Genius before thou disposest of him into a Profession. No Good will be done against Nature.

2616 If thou livest in a State of Wedlock as a good and wise Man should, 'twill be a Mixture of Interests, of Bodies, of Minds, of Friends, a Conjunction of the whole Life; and the noblest and dearest of Friendships in the World.

2617 Manage thy Family with constant Care and Prudence; Disobedience comes from a Master's Negligence: for he that governs well, shall be obeyed well, but he that giveth to his Servants too much Liberty, shall be sure to have ill Servants.

2618 Patiently endure all the Attacks of those that envy thee; thou wilt by that Means conquer them all. Thus Fire itself is put out, when it meets with nothing that it can burn.

2619 Good Books are the best Companions; thou may'st entertain thyself with them, when thou hast not a Friend by thee on whom thou canst safely rely. They are no Blabs to reveal thy Secrets. They will teach thee Wisdom, They will never affront thee.

2620 If thou wastest the Wealth I leave thee to follow new Fashions, and lavishest thy Substance to maintain Bravery, thou art to be esteemed the Mercer's Friend, the Taylor's Fool, and thy own Foe.

2621 Conquer thy Passions; 'twill be more glorious for thee to triumph over thy own Heart, than 'twould be to take a Cittadel; provided thou beest obliged for that Conquest only to Virtue, and not to Chance, and the Impetuosity of some contrary Passion.

2622 To prevent Anger, be not too inquisitive into the Affairs of other Men; or what People say of thee; or into the Mistakes of thy Friends:

Friends; for this were a going out to gather Sticks to kindle a Fire, to burn thy own House.

2623 Now thou art young, and comest upon the Stage of the World, thou oughtest to be either very modest, or very brisk; for a sober, grave, and composed Temper in a Youth commonly turns to Affectation and Impertinence, or into Dulness.

2624 Thou'lt make thy Life short, if thou lettest Lust and Rage run away with all the vigorous and healthy Part of it; and Pride and Animosity steal the manly Portion; and Craftiness, and Covetousness possess thy old Age.

2625 If thou beest a wise and a good Man; and hast an healthy Body, and a moderate Fortune, thou hast all the real Benefits of Nature; and the Blessings of Plenty, that the highest and richest Grandee can pretend to: Nay I had almost said, Providence itself can provide no better for thee.

2626 When thou art at any time upon a Sick-bed, I advise thee to abstain from making Vows to God; It's enough, if thou fully resolvest to amend thy Life, when thou shalt be in good Health, and free from Fear and Trouble. Foolish and unadvised Promises are an Offence to God.

2627 Since in some Degree thou must either hope, or fear, thou shouldest turn thy Thoughts to some Design, or Course of Life, that will entertain them with Hope; if that cannot be, the next is, to seek Diversion from Thoughts, by Sports, Business, or Labour.

2628 It is not to insult, and domineer over Inferiors; to look disdainfully, and revile impudently, that will procure thee an Esteem from

any

any one; it will indeed make them keep their Distance sufficiently; but it will be Distance without Reverence, and 'twill make them hate thee.

2629 Discreet Patience will give thee great Advantages; for whereas Hastiness would make thee discover thy Designs, and thereby warn thy Enemies to arm themselves before thou strikest: Privacy and right timing of it would give thee an Opportunity of making the first Blow, and in what Part thou wouldst.

2630 If thou behavest thyself with an uneven, and captious Conversation towards others, thou art a Tell-tale of thy own unpeaceable, and miserably unquiet Mind. He that falls out with every body, must first fall out with himself.

2631 If thou sparest in every thing, thou art an inexcusable Niggard; if in nothing, as inexcusable a Prodigal. A Mean is to spare in what is least necessary, and lay out more liberally in what is most required, in thy Circumstances.

2632 Believe me, no Respect is lasting and true, but that which is produced by thy being useful to those that pay it; where that faileth, the Homage, and the Reverence go away with it, and fly to others, where something may be expected in Exchange for them.

2633 An Aversion to what is criminal, and a Contempt of what is ridiculous, are the inseparable Companions of Understanding and Virtue; but have thou a care of letting them go further than thy own Thoughts, for that may have much Danger in it.

2634 If thou dost not frequently turn thy Eyes inwards, to see what is amiss in thee, 'tis
a Sign

a Sign thou hast an unwelcome Prospect there; which thou carest not to look on; and rather seekest thy Consolations in the Faults of those thou conversest with.

2635 If thou carriest it proudly, every one will be more inquisitive after thy Blemishes, than thy Beauties; and will be glad to stop thy Career: Whereas, if thou art an humble Soul, thou wilt pass the strictest Guards, and with more Faults, without Scorn and Searching.

2636 A little Heap, if thou hast Frugality, Temperance, Humility, and Industry for thy Stewards, is a plentiful Estate; but wherever Wastfulness, Luxury, wanton Fancy, and Negligence, rule and govern, Plenty itself is mere Poverty.

2637 If thou considerest, and comest to no Resolution, thou art like the Man that ploughs his Ground, but sows nothing upon it. And if thou resolvest, but executest not, thou art yet more sottish; for thou art at all the Cost, and takest all the Pains, but reapest no Fruit of thy Labour.

2638 Complain not of the Shortness of thy Life; if thou wilt allow to the Practice of Wisdom those great Shares of Time, which Men commonly spend in Vice, Impertinence and Idleness, the Days of thy Life will amount to a great Sum.

2639 Up, and be doing; thou knowest not thy own Abilities and Power. It's a vast deal of Work thou may'st do, if thou never beest idle; and 'tis an huge Way thou mayest go in Virtue, if thou never goest out of thy Way.

2640 If thou canst govern thyself in Gaming, thou wilt hardly be moved to Passion in more serious and necessary Occasions; for that which vexeth, is the Mifs of Expectation: And Play is nothing but a frequent Expectation of Hazard, and those that use it, have continually cursed Assaults by it.

2641 If thou praisest thyself, thou desirest Consent, and seekest after others Approbation. If thou blamest thyself, thou seekest for Opposition, and desirest thou may'st be contradicted; now this latter Humility is not a Jot better than the other Pride.

2642 Thou art not the first Innocent that hath been persecuted; and if thou canst not bear Detraction and Slander, thou art more delicate and dainty than Princes and Heroes, who forbore not doing well, tho' for their well-doing they were evil spoken of.

2643 Generally it is best in Company, that thou rather attend to others, than be an eloquent Merchant of thy own Conceits: for Men that are expert and practised will be likely out of unguarded Words to pick such Consequences; as perhaps may not be greatly to thy Advantage.

2644 Receive not too many such Benefits as thou canst not easily recompence; they are as dangerous as Injuries: for when a Man cannot make out his Thankfulness, he will judge his Benefactor takes him for ungrateful; so first he groweth uneasy at him, and by Degrees turns his Enemy.

2645 Have a care of being presumptuously self-sufficient. Many Men of large Abilities relying

lying wholly upon their own Wit, and neglecting Advice and ordinary Means, suffer others less able, but more active, and industrious, to go beyond them.

2646 Be not anxiously careful for the future: When thou art dead, thou wilt be no more concerned in that thou shalt leave behind thee, than thou wast in that which was before thou wast born.

2647 Every Man thinks he deserves better than indeed he doth; therefore thou canst not oblige Mankind more than by speaking well where thou canst. Man is the greatest Flatterer of himself in the World.

2648 If Fate be certain, it can do thee no Good to know it, because thou canst not prevent it; If it be uncertain, thou searchest in vain to find out that which perhaps may not be. So either Way thou hazardest for Unhappiness.

2649 Small Faults become great Transgressions by Delight, and frequent Repetition; and thou must exercise the greater Diligence, to discover and avoid them: and if thou had'st them not at first, they'll pass, 'ere thou art aware, into a Custom.

2650 If thou wouldest preserve a common Reputation among the People, be careful of thy Talk; for there is nothing by which Men judge so much of each other's Prudence, as by their Discourse: and 'tis hard to persuade that that Man can act wisely, who talks foolishly.

2651 If thou shouldest ever attain to Wealth, thank God for it, and not thyself. That Luck, and a Train of happy Chances has a greater Share in making a Man rich, than Ingenuity,

and Diligence, seems to be acknowledged by the World, since a Man's Estate is called his Fortune, not his Merit.

2652 Let every Distress awaken thy Mind to fly to thy Redeemer; and then Afflictions will appear like that Rain which fell on the Ark, the more it poured down, the more it lifted up the Ark, and saved it from the Fury of the Waters.

2653 Thou canst not be a right Man without Conversation; for he that useth not Company, hath no Experience; he that hath no Experience, hath no Judgment; and he that hath no Judgment, is no better than a Beast.

2654 Seeing in Conversation we commonly treat of divers Things, leaping from one Matter into another, there is nothing doth thee more Honour, or maketh thee better liked of in good Company, than to be ready at all Essays, and have a Mouth for every Matter.

2655 If thou art wisely liberal, thou wilt know how to give, without losing what thou givest: and to accompany thy Present with such Judgment, that nothing shall seem little. Rareness is sometimes more considerable and acceptable than Magnificence.

2656 In Matters of small Moment thou needest not take Pains in searching, studying, and settling thy Judgment; in such Cases 'tis easier, and well enough, to run into the common Opinion, without examining whether it be strictly true or no.

2657 If thou art innocent, thou shouldest be no more affected when thou art called guilty, than thou shouldest be, if they call thee sick, *when thou art well.*

2658 Thou

2658 Thou art born for Business as well as Society; tho' Conversation is a great Pleasure, and Solace to humane Nature: yet a Life partly of that, and partly of Action, and partly of Leisure and Retiredness, is most suitable to the Affairs and Interest of Man.

2659 Thou may'st find as much Ease, and a great deal more generous Contentment, if thou tyeest up thy Inclinations to something of a severe Discretion, than in permitting them to wanton in all Vagaries of their little Freedoms.

2660 Think well before hand; and be assured, that it is not the outward Rite only, performed by the Minister, that constitutes a Spousal Harmony: for if both Hearts be not linked before Hands be joined, the House-Musick is very likely to close in daily Discords.

2661 If thou exasperatest thy Pains by Impatience, and oppressiest and weariest out Nature by effeminate Complaints, thou wilt heighten it up to the Degree of intolerable; whereas Constancy and Custom of suffering would alleviate, mitigate, and blunt its Edge.

2662 When thou art conversing intimately, or carelessly, thou wilt be in Danger of laying thyself open, and discovering those Passions, Failings, and Faults, which thou wouldest be careful to conceal, if a Stranger, or a grave Man were with thee, to make his Remarks and Observations.

2663 If thou art in such a Condition, as doth place thee above Contempt and below Envy, and wantest not Health, thou canst not, by any

Enlargement of Fortune, be made really more rich, or more happy than thou art.

2664 If thou canst be eloquent without more Pains than the Thing is worth, then use thy Faculty, provided thou valuest thyself upon the Matter more than upon the Words, and applyest thyself rather to the Understanding than to the Fancy.

2665 Nothing certainly can be more entirely decent, than an Equability in thy whole Life, and every particular Action of it; which thou canst not possibly observe and keep, if, imitating other Mens Natures, thou layest aside thine own.

2666 Thou dyest thinking thou art not to die yet, and forgetting that Death grows upon thee, and goes along with thee from one End of thy Life to the other, without distinguishing of Persons, or Ages, Sex or Quality, and whether it finds thee well or ill doing: As the Tree falls so it lies.

2667 Amuse not thy Thoughts about the general Concern, and about universal Causes, and Conducts, which will very well carry themselves without thy Care: but think of thyself, and mind thy proper Concerns, and thy own Person, which is nearer to thee than any one whatsoever.

2668 If in Youth, and ripe Age thou hast been diligent, and painful, there will not be much left to be done when thou art old. If there be then much behind, thou art to blame the former Part of thy Life, not old Age.

2669 To converse with thy Inferiors and Equals (who are ready to flatter and humour thee)
may

may be more pleasing and delightful to thee: but to be with thy Elders and betters (who may reprove and instruct thee) is much more safe and profitable.

2670 'Tis good, that thy Face give thy Tongue leave to speak: for the Discovery of a Man's Self, by the Tracts of his Countenance, is a great Weakness and Betraying; and that so much the more, by how much it is many times more marked and believed, than a Man's Words.

2671 Since nothing is more certain than Death, nor more uncertain than the Time of Dying, 'twill be the first and chiefest Part of Wisdom in thee, to be always preparing for that which must certainly come, and which may happen to thee any Hour of thy Life: Thou shalt not hasten thy Death by being still ready, but sweeten it.

2672 Do not think it an Honour, to be taken Notice of for one that talks most in Company, but on the contrary, take Pleasure in not speaking, but when thou oughtest: Every one present, has an equal Right of Talking; thou may'st therefore speak to make Conversation, but must not pretend to take from others the same Liberty.

2673 If all should be spoken against thee that could be maliciously invented, what would it hurt thee, if thou sufferedst it to pass, and madest no more account of it, than of a Mote in the Sun. Could all these Words pluck so much as one Hair from thy Head?

2674 Allow thyself due Time for the doing of any Thing. We examine not how long any

one has been a doing of a Work, but whether it be well done, that only makes it valuable. Fast and Slow are Accidents, which are unknown and forgotten, whereas Will is permanent.

2675 To commit a Folly makes not a Fool, but not to know how to hide it. If one ought to hide his Passions, much more he ought his Faults. How great soever thy Friendship be, never trust thy Friend with thy Failings: Nay hide them from even thyself, if it be possible.

2676 Study consists not in reading of Books. All that is useful to be known has not yet been written. Thou shouldest account Reflection and Conversation to be the main Part of thy Study.

2677 Be not ashamed of any bodily Blemish. If any thing be amiss which thou hast made, or canst mend thyself, thou may'st blush at it; but what Nature hath put upon thee, let her be ashamed for thee, thou hast nothing to do with it.

2678 Restrain thyself from being too fiery and flaming in Matter of Argument. Truth often suffers more from the Heat of its Defenders, than from the Arguments of its Opposers. And nothing does reason more right than the Coolness of those that offer it.

2679 There be many wise Men, but more Fools; and amongst them thou wouldest be a very great one, if being at Rest in thy own House, thou shouldest seek elsewhere for Trouble, Torments, and Perplexities, which Offices and Dignities will certainly bring home to thee.

2680 If thou art one of an innocent Life, thou shalt have Peace, tho' perhaps thou may'st make
no

no great Noise in the World ; yet thy undisturbed Pleasures will yield thee the highest Contentment. And thy Delights will be such as it is hard for great Persons, and those who are much in the World, to take any therein.

2681 If thou dispenshest thy Bounty, so as to engage Men to Virtue by it, thou art indeed the magnificent Person, thou outvieest the most profuse Donations of the greatest Potentates. They can give but some little Parcels of Earth, but thou givest Heaven.

2682 Thou oughtest not to be (as the Brutes) without Affection ; nor as Ideots are, without Reason: But thou oughtest to be so sensible as still to know how to oppose Reason to Grievs, and all the other Passions. Want of Sense and Resentment is not to be called Equality of Mind, but Stupidity.

2683 Have a Care of him that is slow to anger, for like as green Wood which is long in kindling, continueth hot longer than the dry, if it have once taken Fire: So that Man, who is not easily moved is more hard to be pacify'd, than he that is quickly provoked.

2684 If thou desirest true and everlasting Glory, thou wilt not much care for what passeth away with Time. Thou wilt enjoy great Tranquillity and Peace of Mind, if thou carest neither for the Praises, nor Dispraises of Men.

2685 Be not presumptuous nor over confident of thy own Strength. How canst thou be sure to continue always upright and firm in the same State of Virtue, when the Angels in Heaven have fallen, and also the first Man in Paradise ?

2686 The surest and most certain Way to gain Quiet and Satisfaction in the World is, to get into some settled and honest Employment suitable to thy Station, Quality, and Inclination, and that accompanied with an unspotted Reputation, and a good Conscience.

2687 Be assured of it, that Tale-bearers, who speak ill of others to thee, will speak ill of thee to others: And tho' they ought to be treated as Spies, yet most an end they are in great Favour; for they are ever extremely officious.

2688 For the restraining of Anger, it's the best Remedy to win Time, and to make thyself believe, that the Opportunity of thy Revenge is not yet come, but that thou foreseest a Time for it, and so to still thyself in the mean Time, and respite it.

2689 The first Step to moderating and governing of the Mind is, to be aware and perceive at first, that thou art falling into Passion: By this Means thou wilt enter the Lists with a full Power over thyself, and may'st examine how far it is necessary to give way to thy Resentment.

2690 I advise thee to settle thyself (if Providence permit) in a middle Station of Life: For Greatness and Power is but a Piece of empty and toilsome Pageantry, and often the Subject of Misery, and dismal Tragedies, not incident to a lower State.

2691 Watch thy natural Affections, and lay a Restraint upon them; for otherwise they may entangle and enslave thee, as well as unlawful and irregular ones. Religion indeed makes them
the

the Seeds of Virtue, but without it, they will betray thee into Sin and Folly.

2692 In valuing and rewarding Kindnesses and Favours, thou art not to reward their Work but their Love; and art not to consider what the actual Service was, whether small or great, but what the real Motive and Affection was that caused it to be done.

2693 I would have thee know, that all Ignorance brings not an Excuse with it; for if the Ignorance of thy Duty proceeds from a Neglect of Attendance upon, and improving of the Means to know it; 'twill be so far from excusing thy Sin, that it will be a great Aggravation of it.

2694 Thou dost but hinder thy March by lading thyself with thick Clay, it is very cumbersome in thy Journey, and will be of no Use at thy Journey's End. Why then shouldest thou put thyself to so much Uneasiness for that which neither is, nor can be of any Use to thee?

2695 Thou shouldest fix and fore-arm thy Mind with this settled Persuasion, that during that Commotion of thy Blood and Spirits (in which Passion consists) whatsoever is offered to thy Imagination in favour of it, tends only to deceive thy Reason.

2696 Resist a Temptation immediately, and with all thy Power; and assure thyself, the same Measure of Shame and Sorrow thou shouldest have had, after submitting to it, the same Measure of Comfort and Glory shalt thou have after beating it off.

2697 To live contentedly it suffices that thou hast a transcendent Soul, which indifferently

contemplates good and bad Fortune, which esteems only that which is to last eternally, which does its utmost to become like God, and therein finds its Repose, Joy, and Happiness;

2698 Let Men think and say what they will of thee. Thou art happy if thy Conscience doth not accuse thee before God. Mens Opinions and their Judgments are false, and inconstant, and vain, and can make thee neither better nor worse.

2699 If thou either lovest that which is not good, or overlovest that which is so; desirest without Reason or Bounds; hopest without Ground, and hearest as vainly as thou hopest; it cannot be, but that thou must live in perpetual Disquiets.

2700 The Composedness, or the Disorder of thy Humour does not depend so much upon the great and most considerable Accidents of Life, which happen but now and then, as upon the suitable and unsuitable Management of little Things that befall thee every Day.

2701 This World at best is but a very indifferent Place, and he is the wisest Man that bears himself towards it with the most indifferent Affection. The Temper thou shouldest aim at is, to be always willing to leave it, and yet be patient to stay in it as long as God pleases.

2702 It behooveth thee to be a Christian, not only by Custom but by Choice, and then thou shalt live according to thy Religion. If thou takest up a Religion for any other Reason than to obey and practise it, thou dost not chuse a Religion, but only counterfeitest the Choice of it.

2703 Believe

2703 Believe me, it's impossible for thee ever to find Pleasure, Satisfaction, or Quiet of Mind, either in Life, or at the Hour of Death, but in having thy Conscience telling thee, thou hast lived according to the Dictates of right Reason.

2704 Believe not in thy Enemy's Pretence of Reconciliation and Kindness, till thou hast some solid Ground for Faith and Credulity to stand upon. If thou takest thy Enemy's first Word, thou wilt soon be decoyed into his Net.

2705 When thou makest Confession to God, thou shouldest (besides Contrition, and a Resolution in general to sin no more) design the Extirpation of some one particular Sin, to avoid and prevent the Occasions of that one Sin, which is most dangerous and importunate.

2706 Take thy Advantage of Time, Things, and Places; when thou hast an advantageous Opportunity, seize it presently. If thou see'st the Fish escape into the Water, thou may'st cast thy Net often, yet never catch it any more.

2707 Do not magnify and applaud thy Friend too much, it will raise Envy and Enemies; and moreover, may make him proud and arrogant. One might (tho' it is scarce allowable) play a cunning Part thus, to blow up an Enemy.

2708 Thou wilt many Times be forced by the Laws of Hospitality to endure the hearing of good Men calumniated; but thou may'st bear it the easier, because it's only ill Men that do it, and so thou needest not let it make any Impression on thee.

2709 God in Mercy and Wisdom governs the World, and it is one of his Glories that he brings good out of evil; and therefore it is but Reason that thou shouldest trust him to govern his own World; and that thou shouldest patiently wait till the Change cometh, or till the Reason be discovered.

2710 Tho' a Man may please thee, thou art not therefore presently to take him in for an intimate Friend. The Pleasantness of his Humour and Ways are no Proof of his Capacity and Fidelity.

2711 Pray often, and thou shalt pray oftener. When thou art accustomed to a frequent Devotion, it will so insensibly unite thy Nature and Affections, that 'twill become troublesome to omit thy usual and appointed Prayers.

2712 Do not accuse others to excuse thyself (where it can well be avoided) for that is neither generous nor just. But let Sincerity and Ingenuity be thy Refuge, rather than Craft and Falshood. Cunning borders very near upon Craft, and Wisdom neither uses nor wants it.

2713 Our Fortunes and our Selves are so closely link'd, that it is exceeding difficult to know which of them causeth Love and Respect to us whilst they hold together: But when they rise and break, thou wilt evidently see (tho' perhaps too late) which was aimed at.

2714 Think, and think often of it, that thou shalt end in Death. The People shall talk of thee a while good or bad, according as thou deservest, or even as they please. One Day it shall come to pass, that it shall be told of thee in the Neighbourhood, he is dead.

2715 If thou livest only to gratify thy sensitive Appetite, thou art not a Man, but a Beast : But if thou preferrest thy noblest Reason before thy Senses, thou art a Man that deserveest Honour.

1716 Judge not of Mens Managements at first Sight. There are a World of Proceedings that appear odd, and even ridiculous, which yet are grounded upon secret Reasons, that are very solid and substantial, when they come to be rightly known.

2717 There is a particular Way of hearkening to ones self, which thou must avoid as being very displeasing in Conversation : For it is as ridiculous to hear ones self in Company, as it is to talk when a Man is by himself.

2718 In Times of great Joy or Grief, have a very great Guard upon thyself; for thou wilt then be in Danger of speaking, or acting something indecently or imprudently, of which thou may'st afterwards be ashamed, and sorry for.

2719 Thou wilt not find it so easy a Matter to please People as thou may'st imagine. To compass it well, there must be an Intermixture of Dexterity and good Fortune, especially where thou wouldest not do it by Flattery.

2720 If thou knowest, that God is angry with thee, thou must look for Vengeance every Hour, and therefore it behooves thee to make it thy principal Care and Endeavour to avoid it, by a present Repentance and Amendment of Life.

2721 When thou seest one moved by a Passion, let him alone, right or wrong; he may possibly do the same for thee. The Storm is begot only by a Concurrence of Angers, which easily

fly kindle one another. Let every one have his own Way, so shalt thou be always at Peace.

2722 That thou may'st habituate thy Fancy to meditate in some Method, and to some End, and to keep it from losing itself in roving at random; it's but to give it a Body, and book all the little Thoughts that present themselves to thee.

2723 It behooves thee to see and study thy Vices, that thou may'st correct them: If thou concealest them from others, commonly thou wilt conceal them from thyself, and wilt think these Sins are never close enough, if they be not disguised, and hid from thy Conscience.

2724 I would have thee be sensible of, and feel thy Contentment and Prosperity; not as one that perceives it slide and pass by, but as a Man that studies and ruminates upon it, to the End that thou may'st render condign Thanks to him that grants it to thee.

2725 Either the Thing thou sorrowest for is to be remedied, or it is not: If it be, why dost thou spend the Time in Mourning, which should be used in applying of Remedies? But if it be not, then is thy Sorrow vain and superfluous, as tending to no real Effect.

1726 God is as exactly careful of every one of us, and all our Concerns, as if he had nothing else to look after, therefore rely upon him. Thou wilt never have Quiet in this World if thou bufiest thyself about God's Work, and neglectest thy own.

2727 Thou hast in thy own Life Sins enough, in thy own Mind Trouble enough, in thy own Fortune

Fortune Evils enough, in the Performance of thy Offices Failings more than enough, to entertain thy own Enquiry, without being curious after the Affairs of other Men.

2728 A little Vein of Folly or Whim may be pleasant and not amiss in thy Conversation; because 'twill give thee a Liberty of saying Things, that grave Men, tho' they will not say, yet may be willing to hear,

2729 Shew not Honour, and Respect, and Complaisance to every one alike; nothing is so nauseous as undistinguish'd Civility. 'Tis like a Whore, or a Hostess, that looks kindly upon every Body that comes to be made a Prey of!

2730 Praise ought to be considered as the Shadow of a good Action, and follows it, and does not go before it: So that if thou doest a good Action, that thou may'st be praised for it, thou reversest the Order of Things, and puttest that before which should come behind.

2731 One great Use of a Friend is, to disburthen ones self into. Too much Secrecy and Concealment may cause the Wound of a terrify'd Conscience to bleed inwardly, rankle, fester, and grow desperate, whereas seasonable opening of it might have cleared and cured it.

2732 Thou knowest not thy own Strength for want of trying it, and upon that Account thinkest thyself really unable to do many Things which Experience would convince thee, thou hast more Ability to effect, than thou hast Will to attempt.

2733 The Measures that God marks out to thy Charity are these, thy Superfluities must give Place to thy Neighbour's great Con-
nience.

nience. Thy Convenience must yield to thy Neighbour's Necessity: And lastly, thy very Necessities must yield to thy Neighbour's Extremity.

2734 Never enter into a League of Friendship with one whom thou hast known to be an ungrateful Person to others; presume not to think thou shalt be able to alter, or meliorate him by any Acts of Kindness, tho' never so frequent, never so obliging.

2735 As thou shouldest not open thy Ear easily to every ill Report, and bad Character of others, whom thou knowest not; so neither shouldest thou be too free of thy Tongue, in censuring those thou art not perfectly acquainted with.

2736 Pour not out lavishly upon thy Friend many Gifts or Kindnesses of any sort at once; but be a good Husband, and drop him ever now and then one: so shalt thou by tying on fresh Obligations frequently renew and confirm the League of Amity.

2737 Great Men will forget thee after thou hast done them Service, and when they have got what they wanted, they will rather hate thee, for saying thou hast been a Means of their Purpose, or Advancement, than acknowledge it.

2738 Do not praise thyself, except thou wilt be counted a vain-glorious Fool, neither take Delight in the Praises others give thee, unless thou deservest them; and receive them only from such as are worthy and honest, and withal warn thee of thy Faults.

2739 Thou

2739 Thou may'st live very well contented, tho' thou seest Things go not as thou wishest; if so be thou art but willing to let them take their Course, and hast no Desire but this, that all may be, tho' thou knowest not how, to the Glory of God, and the general Good.

2740 To keep Company with Men of many different Qualities, and Attainments, thou must also have some for thy Share, that thou may'st be able to say something in thy Turn, and not be always a bare Hearer of other Peoples Discourses.

2741 Whenever thou art tempted to the Commission of any thing that is ill; think with thyself, that Wickedness will most assuredly have quite another Aspect when it stands in the Shadow of Death, than it had in the dazzling Beams of Health and Vigour.

2742 Shew not thyself joyful and pleased at the Misfortunes of any Man, tho' thou hatest him: It argues a mischievous Mind, and that thou hadst a Desire to have done it thyself, if thou hadst had Power or Opportunity to thy Will.

2743 Be not like those vulgar Spirits, who interest themselves in all the Quarrels of States and Princes; and will always be Parties, on Purpose to put themselves in Choler, and be miserable in the Misfortunes of others.

2744 Thou wert better be an honest Man, than a great Man. As fast as great Men pursue Promotion and Riches, so fast also do Danger, Envy and Death pursue them; and not one amongst Numbers, but is overtaken before he arriveth at his Aim.

2745 Thy

2745 Thy Life being appointed but a short Course, and the Course of a general Knowledge being too long for it, thou art to endeavour for that Knowledge chiefly, which most concerns thee; otherwise thou may'st die at last a good Astronomer, and an evil Man.

2746 Take heed of those Men that are taciturn, reserved, and not soon moved; as for those passionate Persons who carry their Heat in their Mouth, they are rather to be pityed, than feared; their Threatnings serving to no other Purpose, than to fore-arm him that is threatened.

2747 Be not presently angry with a Man for Breach of Promise, but consider Reason; for there happen a thousand Impediments, which may hinder a Man from keeping his Word: and every Thing that is promised and not done, is not therefore a Violation of Faith, or Breach of Promise.

2748 Suffer not thyself to be imposed upon by the great Appearances Men may make; for Observation will often tell thee, that those who pretend to know more than others, are mostly more ignorant than those that pretend to know nothing.

2749 One Month in the School of Affliction will teach thee more than the great Precepts of *Aristotle* in seven Years; for thou canst never judge rightly of humane Affairs, unless thou hast first felt the Blows, and found out the Deceits of Fortune.

2750 Be not ashamed to blush at Vice; it lets the World know, that the Heart within hath an Inclination to Virtue: 'tis believed, that many
had

had been bad that are not, if they had not been bridled by a bashful Nature.

2751 Be not ridiculous and nauseous to the Company, like those who will preamble a Tale impertinently, and cannot be delivered of a Jest, till they have travelled an Hour in Trivials; and so spoil a good Dish with improper Sawce, and disagreeable forced Meats.

2752 If thou translatest any thing, affect not a verbal Nicety; because the Spirit of two Languages is commonly lost by it; and methinks, it resembles Arras Hangings turned the wrong Side outward: all the Figures appear mis-shapen, and deformed.

2753 Thou may'st make thyself learned by Reading, but wiser only by regulating thy Actions: Spend not all thy Vigour in Discipline, in the Dressing-room of thy Soul; I would have thee come out, and live as well as think.

2754 If thou art a wise Man, as soon as thou castest thy Eyes upon a good Man, thou wilt desire to imitate his Virtues; but whenever thou fixest thy Sight upon a Man given up to his Vices, thou wilt mistrust thyself, and interrogate, Am not I like that Man?

2755 Stand up strongly in thyself, and act by thy own Principles; great Spirits and valuable Men never fall by Example; the Crimes of others give them so much Horror, that they are never more strongly confirmed in Good, than when they see Evil committed.

2756 Death grows on thee every Day; 'twas born with thee: Each Day thou dyest; for each Day some Part of thy Life is gone. All thy past Days are now no more: Nay, thou dividest this

very

very Day; this very Minute thou art reading with Death.

2757 If thou appearest very forward and busy in thrusting thyself into Business, and in giving others Counsel, 'tis a plain Proof thou hast a great Conceit of thy own Abilities, and a great Desire to shew it.

2758 Have a care thou mistake not a nice Point of Honour with thy Friend; and break with him upon a silly Trifle, or perhaps a Mistake: Thus thou wouldest give the Lie to all the Friendship thou hast professed for him, and go off with the handsome Character of Captious, and Fickle.

2759 In Conversation be calm and easy, yet submit not blindly to any; but preserve the Liberty of thy own Reason: and if thou disputest, let it be for Instruction, not Victory, and yield to Truth as soon as ever it appears, and from whomsoever it comes.

2760 Happiness of Life consisteth not in raising thyself higher than thou art; but in leading a Life in Tranquillity and Ease, conformable to what thou art: This would be to get above the Atmosphere of Clouds and Storms, and live in Heaven.

2761 Life is a Circle and Vicissitude of Good and Evil, to which thou must accommodate and accustom thyself. Thou may'st grieve and be troubled never so much, yet Things will have their Course. Thy Impatience and Vexing will not alter them, nor help thee.

2762 In Matters of Slander, thou oughtest to suspend thy Judgment, and examine the Thing; and not, as the common Custom is, persuade thyself,

thyself, that common Report is sufficient warrant for the Truth of the Matters. Popular Opinion is the greatest Lie in the World.

2763 Avoid Men that are Hot and Quarrelsome; they will affront thee for nothing, and urge Things beyond Reason and Measure. They will bring thee into Troubles, which thou wilt not easily get out of. Keeping Company with such is living with Wolves, Bears, and Tygers.

2764 To make thyself acceptable to thy Company, do not always speak what thou thinkest is Curious and Excellent; but entertain them with what they have some Knowledge of, and with what they love and delight to hear.

2765 Be not lavish in thy Praise or Dispraise of either Persons or Things. Who can tell the Inconveniencies it may Occasion if another take up the Cudgels, and engage thee in a Dispute or Quarrel? What did not concern thee then to meddle withal, will now concern thee to maintain.

2766 If thou advisest or reproveest, thou hadst need use all previous Arts to vindicate the Sincerity of thy Purposes, and to convince the Person admonished, that 'tis neither Spleen nor Prejudice, but the most real exuberant Kindness, which prompts thee to inflict those Wounds on a Friend.

2767 If thou praisest him who is thy Inferior or Equal, thou not only renderest him more esteemed of others, but also tacitly teachest thy Superiors to place a greater Value upon thyself.

2768 Avoid being obstinate in any Argument, in a Matter especially which touches the Profession

sion of him thou conversest with; for in proving that thou art in the right, thou makest secret Reflection upon him, which is always taken as very injurious, as betokening Scorn.

2769 In speaking, patter not over what sayest so swiftly, as to outrun the Imaginal Conception, and Attention of those that hear thee: If thou leavest their Thoughts behind they'll not wait upon thee; but go abroad to something else.

2770 Set about what is easy, as tho' it be difficult, and upon what is difficult, as tho' it were easy; the one for fear of Slackening, the other for too much Presumption; the one for fear of losing Courage, thro' too much Apprehension.

2771 In a married State take special heed to quarrel about small Matters; let none be the witness of your Fondness, or Dislike: Adjust differences in your own House, not in your Neighbour's; never rip up old Sores; and disturb only of one Thing at once.

2772 Affect not such a Gravity as will make thee drag out thy Expressions, and in every Word of three Syllables to make as many pauses; this would be very uneasy to an Auditor that's a quick Thinker: for by continually changing and holding him back from his usual Progress it would chafe him, and quite tire him.

2773 If thou sufferest thyself to be hurried to an Excess of Concern, when thou findest thyself injured, thou thereby satisfiest the Desire of him that sought to offend thee; and render thy Enemy pleased, when thou givest him Testimony, that he hinders thee from being so.

2774 If thou harbourest, and livest with false Opinions, unreasonable Desires, fond Affections, ungrounded Hopes, vain Fears, &c. thou wilt be no longer quiet, than the World pleaseth; thy Peace will be at the Mercy of every Report, and of all the evil Accidents that happen in the World.

2775 Use not to carry it alike to all, as your smooth plausible Men do: If thou shewest Respect to good, well-deserving Gentlemen, they will be wholly thine; but if thou affordest the same Regard to Scoundrels, they will become insolent, and injurious to thee: Give not Pearls to Hogs.

2776 Thou may'st as well expect to grow stronger by always eating, as wiser by always reading; for much overcharges Nature, and turns more into Disease, than Nourishment: 'Tis thy Thought and Digestion which makes Books serviceable to thee, and gives Health and Vigour to thy Mind.

2777 If thou dependest wholly upon thy own Experience, thou hast but a few Materials to work upon; thou art confined to narrow Limits both of Place and Time, and art not fit to draw a large Model, and to pronounce upon any Business that is complicated and unusual.

2778 If thou takest Measures wholly from Books, without looking into Men and Business, thou art like one travelling in a Map, where the Countries and Cities are well enough distinguished, yet Villages and private Seats are either overlooked, or too generally marked, for a Stranger to find.

2779 If thou canst chuse thy Business and Diversions, canst avoid disagreeable Company, and be alone when thy Humour and Occasions

require it, and hast pretty good Health, and a Competency to live upon; thou may'st pity the Rich the Great, and the Honourable of the Earth.

2780 If thou art pleased with Gawdiness Habit, with Gingles, and false Ornaments Discourse, with Antick Motions and Buffooni Gestures, 'tis a Sign that thy Inclinations are trifling, and thy Judgment vulgar and unpolished.

2781 In frequent, long, needless, and impetinent Visits, thou not only murderest thy own Time, which thou shouldest employ better; but dost also rob them, who would perhaps chuse to make better use of theirs, if it were not taken away by such as understand little else than superficial Forms of mistaken Civility.

2782 It will be very useful for thee to present with dying Persons, that thou may consider what thou art thyself; and also, that whatsoever thou seest detestable in them, thou may'st avoid; and whatsoever good, thou may imitate: for at that Instant it commonly appears what Faith and Confidence a Man hath.

2783 I would not have thee keep Company much with that idle Sort of Men, who mind Fancies and Pleasures, endeavour in their whole Life nothing but to set, or sow abroad in a Commonwealth, Thistles, Thorns, and noisome Weeds of Mens Wit; and not to cultivate the wholesome Fruits of Honesty, Truth and common Good.

2784 Generosity wrong placed becometh Vice; a Princely Mind will undo a private Family; the Expectations of the World are but answered by acquitting thyself in that Manner which is prescribed to thee by thy Condition

and not by running upon such Things as belong not to thee.

2785 Thou art not born for thyself onely, but by the very Condition of thy Nature, art oblig'd to consecrate thy Life to the Service of others; 'tis a reciprocal Debt, from which no Man is free; every Man owes something to his Relations, more to his Friends, but most of all to the Publick.

2786 Thou may'st be happy any where, if thou knowest how to be contented. Nature is served with a little: If thy Fortune be not extended to the larger Measure of thy Wishes, thou must contract and adequate thy Mind to thy Fortune, and that will bring all right.

2787 Account him thy Friend, that tells thee privately those Faults that thou observeest not in thyself; is it not better, that he speak ill of thee to thy Face, than that others should behind thy Back: so kind a Piece of Service is so far from meriting thy Displeasure, that it highly deferreth thy Thanks.

2788 If thou canst husband Time well, thou wilt have no Reason to complain that thy Life is too short; for if thou makest Advantage of all the infinite Occasions that present themselves to thee, thou wilt anticipate Time itself.

2789 If thou art falsely accused, have Patience a while, when thy Innocence comes to be cleared, the Calumnies of the Envious and Spiteful, instead of eclipsing, will add more Lustre to thee; and the harder the Ball is struck, the higher it will rebound.

2790 If thou fearest not Death so much as an ill Life; if thou thinkest Impatience and Murmuring worse than the Gout; if thou accountest

Pride to be the greatest Reproach; and to Covetousness to be the basest Poverty: then I canst feel no harm by Death, or Sicknes, Scorn, or Want.

2791 If thou art remarkably obliging, thou art almost Proof against the Malicious; thou be afraid of attacking one so fortified in public Esteem, and under so sacred a Character; thy Virtue may be overlooked, yet the Infamy of the Action against thee will prevent an injury.

2792 Argue not with a Man whom thou knowest to be of an obstinate Humour; when he is once contradicted, his Mind is bent up against all Light and Information: Arguments, tho' never so well grounded, do not provoke him, and make him even afraid to be convinced of the Truth.

2793 I hope thou wilt never be so Roman as an Hero, as to fall in love with a Fair woman without a Fortune; a poor Marriage (like a Fatal Theft or Treason) entails Shame and Misery on Posterity; who receive little Warmth from the Beauty of their Mother.

2794 I have so often observed, that Things looked upon as desperate, have fetched about to a hopeful Condition; and Things that look well, have proved otherwise: that I advise thee to stay to see what comes of it, and never go about to foretel positively any thing.

2795 Beware of telling an improbable Truth especially to those that are not well acquainted with thee; for if they conceive thou believest not thyself, they'll resent it ill, as supposing thou takest them for Persons to be put upon: if thou

think thou dost believe it, they'll despise thee, as one that is foolishly credulous.

2796 Think not of true Amity with a covetous Man; he can never be a real Friend to any, for he loves his Money better than his Friend: he never parteth with any thing barely to do another a Kindness, but to fetch in Interest; and if he ever serves thee, he overvalues his Benefit, and never thinks he has Thanks enough.

2797 If thou wouldest know a Man's Qualities, Tempers, and Inclinations, thou must observe him in his common Hours, when he is recreating; idle, or upon no Business that requires Thought: for then he'll be carried along by the mere Current of his Nature.

2798 If thou wouldest find out a Man's Abilities, consider the whole Course of his Life in general, and his Management of Affairs in particular; these will tell thee what he can, and what he useth to do: these will enable thee to make some Judgment of his Parts, Prudence, Dexterity, and Application.

2799 But as to his Friendship and Fidelity, and as to what thou art to hope, or fear from him; some are so crafty, and some so unsteady, that thou canst have no Assurance, but from Experience only, and that is oftentimes very costly.

2800 If thou hast enough to answer thy common Conveniencies of Life, and art therewith content, thou art richer than he whose Revenues is a thousand times greater, if it be not equal to his State and Occasions, or to his Vanities and Appetites.

2801 Tho' any one would sooner oblige a grateful Man than an ungrateful; yet this should not hinder thee from doing good also to a Per-

son that is known to be ungrateful; only v
this Difference, that thou art to serve the
in all Extremities, with thy Life and Fortu
but the other no farther than stands with
Convenience.

2802 Every one looks before and about l
but look thou into thyself; have little other
finess, but thyself; eternally meditate upon
self; controll and rectify thyself; enjoy and
thyself: OtherMensThoughts are ever wand
abroad when they set themselves to Thinki
but do thou for thy part circulate in thyself.

2803 It would be an idle Conceit in thee
thou shouldest expect, and depend upon it,
die of a mere Decay of Nature, and a wea
out of the Body, which is the last Effects of
extreamest Age; and to propose to thyself
shorter Lease of Life than that; considering
a kind of Death of all others the most rare,
hardly seen.

2804 'Tis the greatest Folly imaginable,
the Goods of Fortune should ever suffice
arm us against the Accidents of Fortune:
with thy own Arms of Patience and Con
that thou art to fight her: Accidental ones
betray thee in the Pinch of the Business.

2805 It will shew most notable Wisdom
thee, if thou doubtest of thyself, and art c
convinced of thy Errors, and thankest thy Fi
for shewing of them to thee: As also if
thinkest that there is moreWisdom and Good
in the World than thou canst pretend to; a
thou longest and endeavourest to attain to me

2806 In Prosperity when Men have n
Friends, and all Things at a cheap Rate,
good to lay up somewhat for bad Weather;

there is Want of every thing in Adversity: Thou wilt do well not to neglect thy Friends when thou standest in no need of them: a Day may come when thou wilt think thyself happy to have some then, whom thou carest not for at present.

2807 The breaking off in the midst of what thou wast about to say, as if thou takedst thyself up, will breed greater Appetite in him with whom thou conferrest, to know more; and by this Trick thou shalt know whether he counted the Matter of much Concern to him.

2808 If thou performest what hath not been attempted before, or attempted, and given o'er, or hath been atchieved, but not with so good Circumstances, thou shalt purchase more Honour than by affecting a Matter of greater Difficulty, or Virtue, wherein thou art but a Follower of another.

2809 Is it not a Business of less Difficulty, to be peaceable and quiet, than ever contending, quarrelling and falling out with our Neighbours? And what Toil is there in sitting still, and not so much as lifting up our Hands; and on the other side, what Labour and Pains in fighting, and beating, and wounding one another?

2810 Salvation, and Damnation, are Things of no common Importance; and therefore it highly concerns thee not to be mistaken in the Notion thou formest to thyself of Religion; for the Nature of Things will not be altered by thy Fancies; nor will God be mocked, or imposed upon.

2811 As thou shouldest learn on the one hand, in all thy Needs to make thy Application to God, from whom cometh down every good, and every perfect Gift; so on the other, not so wholly

to depend on the divine Care and Assistance, to omit taking Care thyself, and using thy utmost Endeavours.

2812 Whilst Men are Men, they will have some Imperfections; and if thou canst not live without it, but growest zealous against them, thou wilt be worse thyself, by giving way to Invidiousness, and proud Censoriousness. And I can tell thee, if thou art too busy to tax and judge others, thou wilt never grow better thyself.

2813 If it shall please God to send thee so little Comfort, take that as an Earnest of more. And if he exercise thee with lesser Crosses, take them as Preparatives to greater. Have no Complaint of thy own, but endeavour to be thankful in the one, and patient in the other, and content with God's Hand in both.

2814 There is a certain Temper very necessary to hit in our Carriage to Persons above us, as to allow ourselves the Freedom that is necessary to divert and entertain them; and yet take none that may be any way offensive, break in upon the Honour and Respect due to their Quality.

2815 Tho' thou art not to publish thy Faults in a shameless, impudent Way; yet if (when they are visible) thou art told of them, thou shouldst ownest, excusest, or even extenuatest them, thou dost thereby but set them more in the Light and makest them greater.

2816 To make a Denial go down well, supply a Kindness which thou must not grow without; if thou managest it with good Advice, soft and civil Expressions, good Humour and Courtesy, thou wilt by these give more Satisfaction than

Man of Generosity and Understanding, than by a Favour coldly or rudely granted.

2817 Let a positive Man go on in his Way, and stand not up against him. When he hath once begun to dispute any Thing, his Mind is barred up against all Light, and better Information. Opposition provokes him, tho' there be never so good Ground for it: And he seems to be afraid of nothing more, than lest he should be convinced of the Truth.

2818 Envy not Men their great Riches. Such Burthens would be too heavy for thee. Thou wouldest not be willing to sacrifice as they do, Health, Quiet, Honesty, and Conscience, to obtain and to keep them. This would be to pay so dear for them, that thou wouldest lose by the Bargain.

2819 Receive the Fury and Indiscretion of others with a soft and gentle Answer, and that is like a Stone received falling with Violence into a Bed of Moss: it will soon lie quiet without rebounding; whereas Retorts make the Contention violent and injurious to both Parties.

2820 Reputation would not be very highly valued by thee, if thou didst but seriously consider how very unjust the Generality of Men are, both in giving it, and in taking it away. Thou shouldest content thyself to deserve it, by thy good Behaviour; and when that Care is taken, not to be over anxious about the Success.

2821 The most tolerable Sort of Revenge is for those Wrongs which there is no Law to redress. But then thou must take heed, that the Revenge be such as there is no Law, either Divine or Humane to punish; else thy Enemy is still before-hand, and it is two for one.

2822 Think it not an Excellence to be a to overflow the Company with a Torrent Words. Talking all is so great a Fault, both Business and Conversation, that any thing that is good is doubly so, if it be short. And we then gain by Brevity, what we should have lost being tedious.

2823 It's an excellent Way to gain the Heart and conquer the Will of another, to go and submit, and intrust thy Person to him: Provided appears that thou dost it frankly, and without the Constraint of Necessity, out of a pure and entire Confidence in him; at least, with Countenance clear from any Cloud of Suspicion.

2824 If thou wouldest not render thyself unfit for Society, hate not Opinions contrary to thine own. And be not angry with Men for their differing of another Sense and Party than thou: The most general Way that Nature has followed is Variety, and that also more perhaps Souls than in Bodies.

2825 Thou art very miserable if thou be not at home where to be by thyself, where entertain thyself alone, to conceal thyself from others. Ambition sufficiently plagues her Prodiges by keeping them always in Shew and Publick, like a Statue in a Street.

2826 Provoke not even a patient Man so far; extreme Sufferance when it comes to dissolve, breaks out into the most severe Revenge for taking Fire at last, Anger and Fury being combined in one, discharge their utmost Force at the first Blast. *Iraurumque omnes effundit lacrimas.*

2827 Take heed of uttering any Thing that carries

carries with it a Face of Improbability ; for to be false, and to be thought false is all one in Respect of Men, who take Matters not according to Truth, but their own Apprehension.

2828 To quicken the Memory of past Kindnesses thou hast done to any one, is a very nice Point to manage, so as to avoid the Imputation of Discourtesy: For it's apt to look like upbraiding, and over-valuing thy Courtesy, wishing thou hadst not done it, and calling him ungrateful.

2829 If thou hast a Suit to any one, and thinkest it will be difficult to speed, come upon him unexpectedly, and push it home at once. Sudden Surprizal quickens the Party to Attention, and cuts off Deliberation for Objections, while he is yet unprovided of Excuses.

2830 Suspect that plausible and fair Language that seems to come with something of Straining, and looks not purely natural, and is accompanied with a flattering Face, and artful Screwings of the Body ; and so much the more still from one whose Person may render him suspicious.

2831 Such as thy ordinary Thoughts and usual Cogitations are, such will thy Mind be in Time ; for the Soul doth as it were receive its Tincture from the Fancy and Imagination : Die it therefore, and thoroughly soak it with the Assiduity of the best Cogitations, upon profitable Subjects.

2832 This Day only is thine. Thou art dead to yesterday, and thou art not yet born to the morrow. If therefore thou enjoyest the Present, and it be good, thou enjoyest as much as is possible: But if thou lookest abroad, and

bringest into one Day's Thoughts, the Evils many, certain and uncertain, that will be as tolerable, as it is unreasonable.

2833 Reprehension be it just or unjust, come it from the Mouth of a Friend or a Foe, if thou art wise will never do thee Harm; for if it be true, thou hast a warning to amend; if it be false, thou hast a Caveat what to avoid. So in every Way it may be of Use to thee to make thee better, or wiser.

2834 As to the Matter of Friendship, I would have thee understand, that the Friendship of great Men hath much Honour, but small Security; of meaner Men less Credit, but more Sweetness. But that of Equals is ever best sode since that Sort of Life being much of a Heighth, their Thoughts run parallel, and are not likely to cross.

2835 Couldst thou pass the World without meeting Vice and Villany, then the Knowledge of Virtue and Innocence alone would be sufficient: But that's not possible, and therefore necessary, that thou add the Arts of Conversation and Business, which are not to be had without Experience.

2836 Be not thou one of those idle and libertine Livers who are always complaining, that Life is short, and yet throw away Abundance of it, and are weary of its Parts. They complain that the Day is long, and the Night is long, they want Company, and seek out Invention to drive Time away, and then lament because Time is gone too soon.

2837 There are certain Moments of our Lives wherein Fate seems delighted to manifest our Wit and Prudence, and to baffle our strength.

est Caution, and ridicule all our Conducts. From hence thou art to learn the Lesson of Resignation, and of not presuming too much on thyself.

2838 If thou committest those Things which thou inwardly condemnest, and art in continual Pain, lest they should come to Light ; if thou art perpetually vexed at thy own Folly, and afraid not only of the Reflections of others, but of thy own : I tell thee this is a great Evil, and a most miserable Life.

2839 Thou canst never in this World rationally account thyself secure and safe from Misfortunes, unless thou couldest command all the Chances in the World. Possibilities are as infinite as God's Power. And whatsoever may come to pass, no Man can certainly say shall not come to pass.

2840 As thou lovest the Peace and Quiet of thy Life avoid speaking, either in Jest or otherwise, whatsoever may tend towards the discrediting of any. A Disgrace put upon a Man in Company is insupportable, and is heightened according to the Greatness, and multiply'd according to the Number of the Persons that hear it.

2841 Have not so high an Opinion of any mortal Man as to believe him perfect, but make Allowances to even the wisest and the best : For every one has his genial Vice, his constitutional Errors ; and tho' he may appear a prudent Man, and a Saint in all Things else, yet in these he will still be a weak Man, and a Sinner.

2842 How ineffable an Happiness wilt thou possess if thou canst once attain to have thy Soul so seated, that which way soever it turns its Eye, the Heaven is calm and serene about it.

No

No Desire, no Fear, or Doubt that trouble the Air, nor any Difficulty past, present, or to come, that thy Imagination may not pass over without Offence.

2843 Thou may'st gather the Disposition and Temper of a Man, as well from his Companion and Associate as from himself. And it holds in Qualities, as it doth in Persons; it being seldom, if ever known, that any great Virtue or Vice went alone. For Greatness in every Thing will still be attended on.

2844 If ever it comes to this, that thou canst say of thy Confident, that he would have deceived thee, thou hast said enough to annihilate and abolish all Pretences of Friendship. And it would be an intolerable Impudence in him, to offer at the Name of Friendship after such an Attempt.

2845 It's much safer to reconcile an Enemy to thee than to conquer him. Victory deprives him of his Power a while, but Reconciliation of his Will: And there is less Danger in a Will which will not hurt, than in a Power which cannot. The Power is not so apt to tempt the Will, as the Will is studious to find out means.

2846 I would not have thee be too severe upon thyself, and over scrupulous in the Use of the good Things, that God brings thee: For I think nothing more lawful than moderately to satisfy the Desires of Nature, so as they infringe not Religion, hurt not thyself, nor offend humane Society.

2847 Do not wholly overlook the Advice of mean Persons; there is some Reason why thou shouldest be best directed by those that are below thy Condition; for while a Superior is sud-

den, fearless, imperious, and peremptory; an Inferior will premeditate the best he can, lest he might displease or miscarry.

2848 Take heed how thou placest thy good Will upon any other Ground than Proof of Virtue; since neither Length of Acquaintance, nor mutual Secreties, nor Greatness of Benefits can bind a savage Heart; no Man being good to others in Verity, that is not good in himself.

2849 If thou chiefly intendest Applause in thy Actions, thou wilt commonly miss it. If thou regardest thy Actions most, thou wilt generally gain it. He that shoots for a Wager must have his Eye more upon the Mark than the Money. If he hits the one he takes the other.

2850 If thou givest up thyself to Laziness and Sloth, thy Life will be the most tedious and perplexed of all Mens. But industrious Persons have both the Comfort of effecting their Purposes, and preventing the Calamities which humane Condition is liable to, and which impetuously falls on the Sluggard.

2851 Scorn not sometimes to hear ordinary Folks talk, thou wilt meet among them now and then Things thou art not used to; and there is hardly so despicable a Fellow in the World, who may not chance to give an Hint to, or even teach an inquisitive Mind something to which he was a Stranger before.

2852 If thou once givest thyself over to a Spirit of Discontent, nothing shall be able to please thee. Thou wilt then murmur at Providence, and cast Obloquies on the Ways of God, as if the Order of all Things, and the established Oeconomy of the Universe ought to be changed to gratify thy Humours.

2853 The

2853 The Vice and Debauchery of another should never be the Subject of thy Talk : Not thy Friend, because thou lovest him ; not thy Foe because he is so ; for that will be construed Treachery to the one, and Hatred to the other.

2154 Shun all Debates in Matters not understood by those thou conversest with ; for thou being not perhaps humble enough to submit thy Judgment, will immediately oppose their Sentiments : And if superior to thee in Qualities pretend to the Advantage by Authority, where Reason serves not their Turn.

2855 Vex not thyself when ill spoken of. Contumelies not regarded, vanish ; but repined at, grieve either a puny Soul, or a guilty Conscience. The best Answer to a Slander is, to answer nothing ; and so to carry it, as tho' the Adversary were rather to be despised than minded.

2856 It's not advisable for thee to be too severe to thyself : I would have thee take the benefit of proper Recreations, at proper Times. By our natural Make our Minds are not always to be screwed up to the Height, but allowed to descend to those easinesses of Converse and Pleasures, which may entertain the lower Faculties of the Soul.

2857 Those Freedoms thou usest to a Man's Face, as they are more moderate, so are they more equitable ; because thou exposest thyself to the like from him. But the Back-blow is disingenuous, and gives Suspicion thou intendest not a fair Trial of Wit, but a cowardly Murder of a Man's Fame.

2858 By Trifles and unheeded common Things of Life, thou may'st discover Men's Qualities.

Qualities, Tempers, and Inclinations, better than by their greater Actions : Because in Matters of Importance they strain themselves, but in lesser Things they heedlessly follow the Current of their own Natures.

2859 Keep Formality above Board, and Wisdom under Deck ; for nothing will give a greater Stop to thy Affairs, than to be esteemed wise by them thou art to deal with. It will beget Jealousies in them, and thy Wisdom will be but an Alarm to them, never to come unprovided, when they have any Concern with thee.

2860 If thou bee'st pleas'd with thy Fortune and Self, who can add to thy Happiness? Moderate Things are best. As no Man lives so happy, but to some his Life would seem unpleasant ; so we shall find none so miserable, but one shall hear of another that would change Calamities with him.

2861 Live well, and make Virtue thy Guide, and then let Death come sooner or later, it matters not. Then 'twill be a friendly Hand that opens the Gate to a certain Happiness; and puts an End, not only to thy doubtful and allayed Pleasures, but to all thy Sorrows and Miseries also.

2862 Thou wilt never be better pleased, than when thou hast much to do of such Things as thou knowest thyself able to go thro' with. For Business by its Motion addeth Heat, and a delightful Vigour to the Spirits ; while the unemployed, like standing Water, corrupt with their own Idleness.

2863 How far soever thou may'st think thyself to be out of the Jurisdiction of some Passions, which thou hast not yet had Occasion to
struggle

struggle with; yet thou art to believe, thou no less liable thereto, than thou art to fall when thou art in Health.

2864 When thou art liberal of thy Re-
frances and Reprehensions towards those w
thou thinkest guilty of Miscarriages, betray
therein more Pride than Charity, but let th
proving proceed rather from thy Desire of
Reformation, than from an Insinuation,
thou art not chargeable with the like Faults

2865 If thou art wise thou wilt never fa
Love with a mere Corpse, because well co
od, or (what is worse) a Body with an ill
in it. When good People love, tho' their E
ty and Bodies should decay, yet their Souls
be still in Love with one another, which i
more excellent than bodily Love.

2866 If thou writest any thing, stuff no
Discourse with needless Citations of Anti
and the witty Sayings of Others: For this w
be to make a Feast of Vinegar and Pepper, w
may be, when moderately used in Sawces, g
ful enough, but must needs be improper and
sensitive to be fed upon as a Diet.

2867 Frequently remember thou art M
It's a great Error to place Death at a great
stance, since great Part of it is come even n
and it brushes as it glides along: All our
Life being in the Arms of Death already, w
gradually devours each Day, each Hour,
Minute.

2868 Take not up that silly Conceit,
Men without Learning, are also without Un
standing. It's Matter of Fact, and Apparen
all Ages, that some such have been ever Pr
gies for Ability and Management. For it's

to be believed, that Wisdom speaks to her Disciples only in *Latin, Greek, and Hebrew*.

2869 Set up a strict and impartial Court of Inquisition in thy Breast; search into the inmost Recesses of thy Soul, and examine those Actions which no Eye can see: for innate Self-love, and natural Complacency, makes us unapt and loth to condemn ourselves in any thing wherein we conjecture others cannot.

2870 The good Will and Favour of the Company is as well gotten by sometimes giving Ear courteously, as by speaking pleasantly; for they believe thou thinkest well of them; when thou art attentive to their Talk, and pleasant Speech serveth to no Manner of Purpose, if it be not hearkened to.

2871 If an Angel from Heaven should tell thee monstrous and incredible Stories of Things repugnant to common Sense, and the Reason of Mankind, thou shouldest desire him to excuse thee if thou suspendest thy Belief.

2872 When thou art with Women, enter not into Dispute and Contention with them, nor seek to get the better in Reasoning with them. For by thwarting and obstinate Dealing there is nothing gotten at their Hands, but Ill-will. Therefore it is better to sooth them than thwart them in their Sayings.

2873 Heat and Vivacity, without Judgment will expose thee to Contempt. Thou wert better pass for one that is grave before his Time, or even a little Empty, than for a nauseously pert young Fool, that speaks almost before Things come into his Head, not regarding the Company, or seeing the Consequence.

2874 Carry it kindly to all whom thy Employment

ployment, Business, or common Civility obliges thee to be in Company with. Upon all Occasions observe their Humours and Inclinations, and approve, or at least excuse their Conduct: So shalt thou never want an Orator to plead for and vindicate thee upon Occasion.

2875 If thou beest naturally a little Rough, and something Unpolished, or otherwise hast not the Gift of Pleasing, then let thy other Acquisitions and Merits be what they will, assure thyself thou shalt never be well received into Society. If thou canst not be complaisant to others, others will never be so to thee.

2876 Thou may'st hate (I allow) common Conversation, where all the Talk is trifling Impetence, or dull Gravity; but thou may'st love it as much where it is innocent, merry and entertaining, where it refreshes thy weary Mind, and makes thee pass some of thy Moments in Pleasure and Delight.

2877 It's better to extol the Thoughts of thy Companion than thy own. By this Means thou wilt make it known, that thou art able to judge of good Things, and art willing to allow him the Esteem he merits, and that thou art not affected and conceited with what thou sayest thyself.

2878 Do not alway the same Thing; that would make thy Life tedious. Join Pleasure with Profit; and make Recreation tread upon the Heels of Labour. When thou art wearied with Business, go see thy Friends, and enjoy Conversation. Endeavour to know when to keep Company, and when to quit it discreetly.

2879 Thou oughtest not to have a Tenderness of Conscience for one Commandment of God, more than for another. Some fast *Eri-*
days

Days and *Saturdays*, but will not forsake a beloved Sin. Others give largely to the Poor, but will not be reconciled to an Enemy. Others make a Scruple of all Things, but such only as they have a Passion for.

2880 Do not suffer thyself to be rashly transported. Lay a Foundation of Prudence against all Accidents of Life that may disturb thee. Look upon thyself as if thou wert environed with Enemies, and ready to be assaulted, and think of all Things for thy Defence. If thou dost thus, Anger shall seldom surprize thee.

2881 Praise whatever thou esteemest Praiseworthy; but be wary in passing Sentence upon what thou thinkest blameable. Do not set up thyself for a Judge of the Actions of others: But if thou beest pressed and obliged to speak thy Opinion, let it be as favourable as the Truth of the Matter will allow. We all want Pardon.

2882 To the End that Death may not take from thee the Goods that thou possessest, and all the Pleasures thou enjoyest; deprive thyself (especially when old) by little and little of both the one and the other, and then Death will have little more to do, and cannot do much Harm. It will not come so soon for the most Part, nor affright thee when it doth come.

2883 If thou conversest with Men of good Breeding and wise Conduct, thou wilt learn from them Rules of Life and Behaviour. For their Prudence, constant good Humour, virtuous Inclination, and handsome Mien, will be so agreeable to thy Reason, that they will insensibly get into thee, alter thy Habits, and change thy Nature.

2884 Death doth not look hideous and hor-

rible, but when it is looked upon as a Monster, an Enemy to Nature. If thou wilt often approach it in thy Thoughts, and make it familiar to thee, thou wilt afterwards look upon it as a Friend that comes to assist, and to carry thee away from the miserable Condition thou art in upon the Earth.

2885 Make not a malignant Construction of Words, and Actions of others; nor turn them to the Prejudice of any one: They might proceed from Thoughtlessness, and should be no more remembered. Every Man has his Failings, which thou oughtest to suffer, and excuse, if thou wilt live quietly and peaceably with all the World. When thou art in Company that entertains thee with Respect and Civility, thou oughtest to desire no further Kindness from them: The Outside of those that are not closely united in Friendship, ought to satisfy thee. That Man would be the greatest of Fools, who should give thee his Heart, before he knows thine.

2886 Marriage, tho' it be one of the greatest Concerns, and influenceth our whole Life, seems commonly to be treated of in Jest; but Courtship does not justify Fooling, and Extravagance: Therefore imagine not, that thou art of Course to discard Reason as soon as thou fallest in Love, for then thou wilt find it peculiarly necessary.

2887 Oftener ask, than decide Questions; this is the Way to better thy Knowledge. Thy Ears teach thee, not thy Tongue: So long as thou art ignorant, be not ashamed to be instructed; if thou canst not satisfy thyself, seek Satisfaction elsewhere: All know not alike, and none all Things; thou may'st help another, and he thee.

2888 If thou thinkest twice, before thou speakest

est once, thou wilt speak twice the better for it: but then thou oughtest not to be so long a-thinking, as to lose thy Opportunity; for it were very silly and distastful, to call back that which the Company had talked off, dispatched, and left, and were now got to something else.

2889 If thou wouldest correct thy natural Inclination to Anger, meditate, and ruminate well upon its Effects; how it troubles Man's Life: and the best Time to do this, is immediately when the Fit is thoroughly over; for the Spirits being overheated, laboured and tired, cool and sink of themselves, and so make way for Repentance.

2890 It is not only expedient, that thou shouldest speak excellently of Things; but it is also necessary, that those Discourses be well timed, and placed: for the Eyes which exceed in Lustre of other Parts of the Face, would render us monstrous, if they were not placed where Nature designed them.

2891 If thou speakest ill of one, who is known (or thought) to excel thee; thou thereby renderest thyself foolish and ridiculous: and the more thou labourest to diminish him, the greater Disesteem thou derivatest upon thyself, when the Company has Leisure to make a sober Comparison.

2892 Seem not to be displeased at the little Flatteries, Indiscretions, and Levities any commit in thy Presence; but always considering where they may be profitable to thee, whether for thy Entertainment, or for the Accomplishment of any other Design, make of them the best Use, so it be an innocent Advantage.

2893 If thou wouldest establish in any one a firm Belief that thou lovest him, it will not be enough

enough for thee, to have a good Will towards him, and a great Desire to aid him; but thou must moreover with an agreeable Visage, and a sweet courteous Entertainment, encourage and invite him to be familiar with thee.

2894 If thou seemest stung with a Jest, thou as'twere acknowledgest it, and art offended at it; but if thou slightest it by a grave Silence, or a negligent Smile, thou'lt make others think there was nothing in it; and so 'twill crack off without leaving any disadvantageous Impression on thee, in the Mind of the Hearers.

2895 In Complementing of Friends, take care that thy Tongue and Judgment stand not too far asunder; but accompany thy Discourse with such Gestures, Countenances, and Actions, as are expressive of the same Will and Affections; giving them to know in short the Causes that induce thee to love and respect them, and to think thyself obliged.

2896 'Tis good sometimes to cast in a Word of Praise of the Person thou art forced to contradict; sometimes also to confess thy Doubt and Ignorance; never to stand it out obstinately, but to yield, when the Argument cannot be maintained without begetting a Displeasure in him whom thou opposest.

2897 Thou canst not exceed the Mode in thy Habit, without being guilty of Extravagance; if we judge of the Humour of a Man by the Manner of wearing his Cloaths, what Esteem can we have for those Persons, who by this kind of Folly appear like Men of another Country and Age, amongst those who have seen their Birth?

2898 Thou may'st be a good Christian, and yet not love thy Enemies so well as thy Friends;
if

if thou rewardest Injuries past, thou invitest new ones ; 'tis an Argument of a low Spirit to be obliged by Discourtesies : The Love of no Creature (except the ignoble Spaniel) is confirmed by a Cudgel.

2899 If thou wouldest gain on the Affections of others, thou must carry Tokens of Modesty in thy Countenance and Behaviour. Thou canst not draw Envy, unless thou appearest possessed of a great Opinion of thyself : and on the contrary, thou canst not but be pleasing to Company, if instead of being fierce and positive, thou givest them Marks of Esteem and Submission.

2900 If thou couldest have all that thy Desires crave, yet it is a shorter Way to make thee happy to be without those Desires : For why dost thou desire those Pleasures, Riches and Honours so immoderately, is it not for the Satisfaction thou expectest to meet with in them : but that thou mayest have sooner, if thou canst be rid of these Desires.

2901 It is much better in general, that thou speak to the Advantage of another, than to his Disadvantage ; for tho' some may impute it to Flattery, yet I think they extend Flattery too far : Or if they will call Praises spoken behind one's back, Flattery, there are some sort of Flatteries excusable, as well as some inexcusable.

2902 When thou art with Ladies, dwell not upon one Thing too long ; but continually vary Subjects and Expressions, and never enter deep into any Matter : They have ordinarily more of Delicateness than Knowledge, so that they take only the Flower of Things, being not willing to think painfully, or to penetrate far.

2903 Dispute in Conversation is a War, where

H

thou

thou oughtest not to combat with Obstinacy, nor to overcome with Insolence: Provided Complaisance be mingled with Debates, there is nothing so agreeable, and there will no more Injury be done by a Disputation of that sort, than two Persons would do by throwing Flowers at each other.

2904 Learn thy Duty, and do it: Know God, and thyself: And when thou art once humble, thankful, and heavenly minded, thou wilt not be displeased at what God, or Man do; nothing will trouble thee; or if any thing doth, it will be this, that thou dost Things no better, and art not more perfect.

2905 The only Time to repent is now at this present Time; to resolve to repent hereafter only, signifies that thou art convinced of the Necessity of it; but lovest thy Sins so well, that thou canst not part with them yet: and therefore, that thou may'st sin on securely without the perpetual Fears, and Terrors of another World, thou resolvest to repent hereafter.

2906 Do not complain of the World; for what great Good can be expected from it? do not the greatest Kings themselves suffer in it? what Rest then, what Quiet, or Felicity can the Poor expect in it? Bustle thou in it among the rest: But if thou art set upon it, to enjoy Quiet, I tell thee, thou canst find it no where, but in Retirement, and perhaps not there neither.

2907 Whatever Diversion recreates thy Mind without enfeebling it, whatever repairs thy Body without impairing thy Virtue, I counsel thee to embrace with open Arms: I would have thee not only taste, but drink thy Fill of Pleasure, if it exalt, and debase not Nature, thou needest never

ver complain, that thy Mind is too cheerful, or thy Body too vigorous.

2908 If upon the best Survey thou canst make of thy own Forces, and after some Trials, thou findest thyself no Match for the World, and art unable to countermine its Policies, and oppose its Power; and thy Affairs are so, that thou canst, thou oughtest to retire from the World, as from the Face of a too potent Enemy.

2909 What is ill Fame, but a little corrupted unfavoury Breath? do but turn thy Ear from the Reception of it; and pray, what art thou the worse? It is thy Weakness, if thou sufferest thyself to be blown over by the mere Air of some putrify'd Lungs; which if thou dost but a little decline, by not valuing it, will soon vanish, and be nothing.

2910 It is generally more advantageous to give, than to receive; when thou dost good to others, thou engagest them into thy Interests, and seemest to assume to thyself a Superiority over them: but when thou receivest any thing of them, (especially if it be very considerable) thou becomest their Debtor, and perhaps their Slave.

2911 No Man can have a Certainty of Happiness, who is not firm against all Contingencies; thou oughtest to accept patiently what Fortune shall allot thee; and so to adjust Things in their proper Places, that what is thy own may be disposed of to the best Advantage; and what is against thy Will may offend thee as little as possible.

2912 If thou hast at thy own Disposal the Business of Life, and hast none but God, and thyself to account to for the Minutes that wind thee off

for Eternity; and hast Health, and a small Competency, thou may'st (if thou thinkest fit) happy; thou needest not flatter the Vain, nor tired with the Impertinent, nor stand to Courtesy of Knaves and Fools.

2913 In the Study of humane Learning, thy Mind always preserve its own Freedom; not enslave itself to other Mens Fancies; thy Liberty of Judgment should have its full Scope. Too servile a Submission to the Books and Conclusions of the Ancients have spoiled many an ingenious Man; and plagued the World with bundance of sad Stuff.

2914 Be content with the Estate I can leave thee; and think with thyself, that a great wealth would but entail upon thee a proportionable Share of great Temptations to Pride, Ambition, Sensuality, Covetousness, Forgetfulness of God and Neglect of the Salvation of thy Soul; so bring thee into that broad Way that lead to Destruction.

2915 Suffer a Friend to reprove thee, thank him heartily for it: 'Tis a Happiness to a Man that he can be reprov'd when he does amiss; and be recalled when he runs wrong. Princes are deprived of that Benefit; for they converse familiarly but with very few Persons, and those make it their only Business to humour them.

2916 To understand Conversation right thou must know, that the first Ingredient is Truth, the next good Sense; the third good Humour, the fourth handsome Confidence; the fifth Vertue. This last was in former Times left to Fools and Buffoons, kept in all great Families. But good Breeding

Breeding is a necessary Quality to accomplish all the rest.

2917 If an Enemy have any real Deserts, praise him openly for the same; so shalt thou procure thyself Esteem; and if thou afterwards hast an Occasion of censuring him, thou wilt be credited in what thou sayest: because Men will have taken up an Opinion of thy Impartiality; and that thou speakest out of a Dislike of his Vices, not of his Person.

2918 If thou wilt not lend an Ear to the Persuasions of calm Reason; thou shalt not yet be left without an Instructor: For thy very Troubles, Pains, and Sorrows that succeed, shall severely scourge and discipline thee; and tell thee thy Faults, and (sometimes it so happens) bring thee to Repentance and Amendment.

2919 Thou canst very seldom hurt thyself by Patience, or Silence; but by hasty Revenge thou may'st undo thyself: What if there be just Occasion for thee to be angry? yet ever it is best to stay till the Heat of thy Passion be over; because thou may'st err in either the Manner, or the Measure. Thou art at that Time mad, and blind; and wilt make wrong Strokes.

2920 Arm thyself against Calamities with an even Mind; I have often found this a sure Way either to ward them off, or at least to protract the Seasons of their Arrival: and if there were nothing else in it, but the rendering them more easy when they come, 'twere worth thy Pains to try the Experiment.

2921 Take not one for thy Friend, that is thy Companion in Business, or Disorders; nor one that can return Visits the next Day after; send how-do-ye's when thou art sick; and is not fail-

ing in the least Duties of civil Life: But as one as is fit and willing to advise thee in verity, or Difficulties.

2922 In Writing, when thy Notion is clear and distinct to thee, the best Way to set it is, in the most obvious plain Expression. Obscurity is commonly an Argument of Darknes in the Mind: The greatest Learning is to be in the greatest Plainness. The more clearly understand any thing ourselves, the more easily can we explain it to others Understanding.

2923 I do not say, that he who sells his w Time and his own Will for an hundred thousand Pounds, is not a wiser Man than he who does it for an hundred Pounds; but I will say they are both but Merchants: and that thou art happier than both, if thou canst live content without selling thy Time and Will, that End to which thou wast born.

2924 The Passion which thou may'st be moved into to vindicate the Reputation of an injured Friend, may incline the Company to suffer what thou wouldest not be so zealous, if there were not a Possibility, that the Cause might be won: Therefore thou art not to carry thy Defence so far, as absolutely to lose thy Reason and thy Friend.

2925 In all Matters Opportunity is a principal Thing; and without this all is done not only without Profit, but to Loss: When God gives thee an Opportunity, thou art to believe his Will that thou shouldest make use of it, and when he does not, that thou oughtest to expect patiently his Time.

2926 Consider all the Riches and Wealth of the World but only as petty little Fooleries,

Nuts, which Fortune throws out to Men, just as we do Toys to little Children, pleasing thyself with tasting now and then one which some Accident has flung even to thee too, whilst others are struggling and scrambling who shall get most.

2927 If it please God to grant thee long Life; when thou art in Years, do all thou canst to retire; and then exercise thyself in what is to come, rather than in what is past; and suffer not more Business, nor Cares of Life to come near thee, than what will be enough to keep thy Soul awake, but not disturb it.

2928 In the Matter of Reading, I would have thee fix upon some particular Authors, and make them thy own. If thou art every where, thou art no where; but like a Man that spends his Life in Travel, he has many Hosts, but no Friends. If thou skippest from one Book to another, the Variety will but disturb thy Head; and for Want of Digestion, it will turn to Corruption, instead of Aliment.

2929 If thou happenest to live till thou art ancient, and canst no longer serve thy Friends and thy Generation, as thou wast wont to do, and thy Affairs and Station permit; it will be a wise Thing to sit still, and content thyself with enjoying the World without Bustle: to live an irreproachable Life, and such a one as may be neither a Burthen to thyself or any other.

2930 Always oppose Temptations as soon as ever thou perceivest them: Their manner is thus, first there cometh to the Mind a bare Cogitation of Evil; then a strong Imagination thereof; afterward Delight, and an evil Motion: and so by little and little It getteth Entrance, unless it be resisted in the Beginning.

2931 First be assured of Matter of Fact, fore thou troublest thyself with enquiring i the Causes. 'Tis true, this Method is too f and dull for the greatest Part of Mankind, v run naturally to the Cause; and pass over Truth of the Matter of Fact: But be not t so ridiculous as to find out a Cause for wha not.

2932 There are many who spend much T and Study in knowing the Species and Na of Herbs: but how much more would it imp and advantage thee, to know the Nature Operations of Men, with whom thou art to and die: for all are not Men who appear so wardly; but horrible Monsters, Wolves, Be and Tygers.

2933 Tell me not what thou hast heard, read, and only so: but what after thy Hea and Reading thou hast taken into thy Med tion; found to be Truth; settled in thy Ju ment; fixed in thy Memory; embraced in Affections; and thus a long Time practis and so made it to be truly thy own: This, only this, is rightly called Learning.

2934 I would not have thee affect, or m use pleasing thyself with Words that are an guous, or sharp; which seem to comprehend much, and have really nothing in them: I value thyself for the frequent squirting off of titheses, Equivocals, Allusions, tinkling Perio These are but as Shinings of broken Glass they prick and shine, but withal there is noth weaker, nor less solid.

2935 If ever thou inclinest to Wedlock, would have thee understand, and consider, t to compleat a true and happy Marriage, a C
curre

currence of many Things are required, as virtuous Inclinations, hearty Love, and true Liking, so that they may be both of the same Mind, and both have one and the same Interest and Concern: And to make up this, there should be a suitable Agreement in Age, Humours, Breeding, as well as Religion, Families, and Fortune.

2936 Because it works better, when any thing seems to be gotten from thee by Question, than if thou offeredst it thyself; thou may'st lay a Bait for a Question, by shewing another Visage and Countenance, than thou wast wont; to the End to give Occasion for the Party to ask what the Matter is of the Change: As *Nehemiah* did, *I had not before that Time been sad before the King.*

2937 Give good hearing to those that give the first Information in Business; and rather direct them in the Beginning than interrupt them in the Continuance of their Speeches: for he that is put out of his own Order, will go forward and backward, and be more tedious, while he waits upon his Memory, than he would have been if he had gone on in his own Course.

2938 If thou canst sincerely part with all the World in Heart, and Resolution, thou hast got Possession of a Thing, which was never thine before, and is the greatest Riches upon Earth; I mean Thyself: It is thy Duty to take thy Heart wholly out of the Hands of the World; to let nothing claim such an Interest in thy Affections, that it should say, I am thine, and thou art mine.

2939 Be not careless in Matters even of small Account in thy common Life: 'Tis to the Virtues and Errours of our usual Conversation, and ordinary Deportment, that we owe both our Enemies and Friends, our good or bad Character abroad, our

domestic Peace, and Troubles, and in an high Degree, the Improvement and Depravation of our Minds.

2940 If thou pitiest the Poor without relieving them, thou dost no Good to others; but sinnest against Conscience, by not succouring those that thou art sensible need and deserve. If thou relievest the Poor without pitying them, thou dost no Good to thyself; but sinnest against thy own Interest, parting with thy Money, and yet losing thy Reward, and getting nothing but a vain and transitory Fame.

2941 Thou hast made neither the Laws, nor the Customs, and so hast no Right to reform them: Every one in particular has his own Sense and his own Conduct: And every Nation has its proper Customs. And it is thy Duty, to conform thyself to those of thy own Countrey; being more reasonable, that thou shouldest comply with many, than to expect that many should comply with single Thee.

2942 Thou art not as thou shouldest be, if thy Religion be natural to thee, till thou actest out of Choice, and freely; whereas, if thou be religious from external Motives only, from Fear that if thou neglectest it, thou shalt be punished, or from Hope merely, that if thou be religious, thou shalt be rewarded, thou art but in the lowest Form of Religion.

2943 Sometimes, and to some sort of People it would be refined Policy to give before the vice done; for by so doing thou transformest it into a Favour which would have been afterwards a due Debt, and so he that would have deserved to be rewarded, will be obliged to a thankful Acknowledgment.

2944 If thy Life be full of Vexations and Troubles, blame not Providence, but thyself: For if thou examinest rightly, thou wilt find, that the far greatest Part of Man's Troubles arise from his own Folly and Sin in general; so in particular, from inordinate Affection, irregular Appetite, and unreasonable Desires; from malicious Hatred, vehement Anger, Want of Charity, &c.

2945 Let not an honourable Post, or any acquired Title, or Dignity make thee vain and insolent: Ostentation and Pride upon the false Account of Honour, is much more offensive than upon Personal Qualifications. Men will think, thou deservest not great Places, when thou canst value thyself upon them. If thou wouldst be truly valued, the only Way is by being illustriously good.

2946 Tho' a good Name be a good Thing, and gives a Man many Advantages in the World; yet Reputation (singly considered) would not be so highly valued, if we did but consider, how very unjust Men are, both in giving, and taking it away again. As to thy Part, be thou sure to deserve it by doing well; and when that Care is once taken, be not over anxious about the Success.

2947 If thou wouldst know what gives the Occasion to all the Complaints we hear against humane Life, it's this: The Love of ourselves inclines us to look upon all the Pleasures and Happinesses of Life, as Things that we have a Right to call ours; and upon all the Evils and Calamities, as Things foreign and unnatural, and such as are Wrongs and Hardships upon us.

2948 Thou may'st say many severe Things where a just Occasion requires it; but thou must

use no reviling: And this is the true Art of chiding, the properest Style wherein thou must use to reprove. If thou dost it with Malice and Anger, and Contempt, 'tis misbecoming, even tho' thou despair'st of doing good; but if thou hopest for any good Effect, thou art like to miss of it that way.

2949 To mind and regard thy chief End, and by all means to promote it, is true Wisdom; and this Regard to thy chief End must express itself in these Particulars: In thy being firmly fix'd and resolved upon it: In chusing the fittest Means for composing and accomplishing of it: In a diligent Use of these Means: In an invincible Constancy, and Perseverance in the Promotion of it; and in making all Things submit and stoop to it.

2950 Consider what use thou canst make of a Gift, and when thou intendest not to give *gratis*, look out what honest Circumstance may besit thee, and stand at Terms with the Desire while thou seest it fervent. This is to put off Ware at the best Hand, and he is a cunning Tradesman that knows how to raise his Rate in a quick Market.

2951 Resolve thus with thyself, I will not provoke because I will leave no Body less himself than I found him; he shall not be the worse for my Company and Acquaintance. And I will not be provoked, because I will not disorder myself, nor lose the Composure of my own Mind, than which nothing without me can be so valuable.

2952 If thou wouldest not have any grow too familiar and insolent upon thy Favour, bestow them without taking much Notice, in a Kind
of

of Neglect and Inadvertency; or else in Pretence of Indignation, which Thing a witty Dissembling will help. And this is to be a Friend in the Person of an Adversary, a Sheep in Wolves Clothing.

2953 Be kind to those that are serviceable to thee, especially if thou findest they are of a grateful Temper. For what goes from thee thus issues but like a Vapour from the Earth, to fall back upon thee with Advantage: And both of you may get by it, because thou wantest what he can spare, and he what thou canst spare.

2954 To see Men in publick is not the Way to know them; for on such Occasions, there is scarce any thing said or done, but about indifferent Matters, and such as are prepared with Art. The great Business is to converse with them in private, to draw from them the Bottom of their Souls, all the secret Springs that lie concealed there, to handle them on every Side, and to sound their Maxims.

2955 I do not advise thee to take a Man that is low in the World into a fix'd Friendship, he cannot supply thy Wants, and thou art bound to supply his. But if the Virtues of his Poverty be worthy to be known, be his Acquaintance, but not intimate Friend: So shall thy Liberality come voluntarily from thee, and not be exacted. And besides, less serves in Charity than what is commanded by Friendship.

2956 We never fail to be tiresome to ourselves by too long and too serious a Commerce with our own Thoughts. If thou intendest to live happy, thou must make but few Reflections on Life. Nay thou must often depart as it were from thyself, and amidst the Pleasures which exterior

terior Objects furnish thee with, steal from the Knowledge of thy own Miseries.

2957 Be careful not only of the Matter thou offerest, but also of the Manner thou deliverest it in. For three Words, when spoken with a pleasant and obliging Countenance, gain more than twenty otherwise uttered. There is a Manner of speaking Things that makes Men judge they come from the Heart, and that the Tongue is a faithful Interpreter.

2958 In treating and managing of Business if thou appearest too shy and secret, they will be so to thee, and the Affair will proceed slowly, and with Obstacles: But on the contrary, if thou usest an open Way of speaking (when it may safely be done) they will be frank also, and thereby thou shalt draw out Discoveries.

2959 Keep a watchful Eye upon one thou hast had a Difference with. In good Earnest it would be a Rarity worth the seeing, could any one shew us such a Thing as a perfectly reconciled Enemy. According to the common Ways of the World, thou may'st as well expect to make the Devil himself a true Friend, as an Enemy that has given the first Blow.

2960 Being there are few that can endure (without being nettled) to have themselves freely censured, I warn thee to take it kindly, acknowledging that those who venture upon so hazardous an Undertaking, manifest a singular Effect of Kindness and Friendship. For to attempt to make us smart, and to offend us for our Good, that is sincere Love indeed.

2961 Manage thy Affairs with Hope and Courage, for Fear and Backwardness in Business secure thee not from the Perils that cause them,
but

but often lay thee more open to them. Howsoever they disable exceedingly, and for the most Part procure Miscarriage and Shame.

2962 Say to thyself this is my final Resolution, and this by the Grace of God, I will stand to. I will from henceforth submit to my Duty, how difficult soever it be, and discharge all those base, mischievous Lusts of mine, what Temptations soever assault me.

2963 If thou canst reflect upon thy Actions with Satisfaction and Complacency, thou may'st look all the World in the Face, as knowing the more curiously thou art watched, and the more exactly thou art scanned, the more highly shalt thou be esteem'd by all that are wise and good.

2964 When thou worshippest God, thou must approach him with a pure and humble Mind, with a Will inspired with divine Affections, and thy Soul touched with an overawing Sense of his Majesty; without these he accounts all our bodily Adorations to be nothing but demure Scorns, and complemental Mockeries.

2965 Flatter not thyself with vain Expectations of Heaven upon the Account of thy bodily Religion: For unless thy Nature be changed, and thy Mind refined and bettered by it, thou may'st as well lay claim to Heaven, because thou eatest, and drinkest, and sleepest, as because thou prayest, hearest, and receivest the Sacrament.

2966 Be not displeased if the Bottom of the Affair wherein thou art employed be something concealed from thee, but be content to know no more of the Business, than they think fit to impart; and desire not that thy Knowledge should exceed or strain thy Word. If thou must
serve

serve for an Instrument of Deceit, let it least with a safe Conscience.

2967 If thou wilt be a perfect Man, must as well know Evil that thou may'st eschew it, as Good that thou may'st embrace it: this Knowledge thou canst have neither cheap nor so certain, as by seeing it in use with Approbation or Dislike. If thou canst pass the World without meeting Vice, the knowing of Virtue only were sufficient. Thou art happy when thou makest other Mens Steps for thee to mount to Heaven by.

2968 Thou wilt be got up to a high degree in Philosophy, when thou canst patiently stand and hear without Concern, the senseless disputes that Pretenders to Philosophy and Learning pride themselves in, and torture the Conscience with concerning Matters they know little of and perhaps never thought of before.

2969 Canst thou imagine, that when God sends his Judgments down, thou canst escape them. Amend thy Life if thou desirest to be revenged of Fortune, and be Proof against all Darts. Increase in Virtue if thou wouldst be invulnerable. Nothing but a good Life can make thee happy in this World, and live in this World shall be no more.

2970 I would have thee perfectly content with common Fame, and the Censure of the People. It can operate no further than thou makest it, and nothing but an unmasculine Timorosity in thee, or slavish Ambition of Popularity can render it considerable. If thou valuest thyself from abroad, thou must be the cheapest Thing alive.

2971 Make not loud Outcries of Inju-

when they tend nothing to thy Redress of them. This is usually a Liberty assumed rather by Rage and Impatience, than authorised by Justice. Nay often the Complainer is the most injurious Person, for he inflicts more than he suffers.

2972 Fine Expressions are indeed many Times very well received, and betoken a Liveliness and Vivacity of Mind; but being an Eloquence of the Imagination, and true Eloquence proceeding from the Judgment, it is neither to be judicious nor eloquent, if thou pilest up a Mass of Rhetorical Flowers, and strewest them improperly into thy Discourses or Writings.

2973 If in Company thou speakest freely and wittily without Reflection, Envy, Malice, and ill Representation, People will be so far from taking snuff at it, that they will be pleased. For innocent Gaiety being almost an infallible Mark of a good Nature, and generous Mind, renders the Person who uses it grateful in all Companies, and endears him exceedingly.

2974 Praise not judicious Men to their Faces, nor without Reason: Such will sometimes be no less offended by false and undeserved Praises, than by calumniating Imputations. For since none but Fools delight in flat Flatteries, and staring Untruths spoken to their Advantage, how can they take it patiently to be thought of this Number.

2975 Provide against and resist the Beginnings of Evil, for those Disorders which are at first but little, gather Strength in Tract of Time, and perhaps may grow intolerable. For when the Evil doth exceed Power of Resistance, its best by timing and choice.

to expect Opportunities; for Things in Time may receive contrary Revolutions.

2976 Let it not enter into thy Thoughts that thou canst demean thyself with such Circumspection, as to satisfy and please all. This is what no Body can do; because Mens Minds are by Nature insatiable, upon every Accident changing Opinion, always disliking the Present, and preferring Things of Expectation and Hope.

2977 Nothing is more common and general than Death; and yet because it happens to particulars but once, and there is no knowing it twice, nothing is so strange and terrible to us. Therefore it will be thy great Wisdom to pretermitt no Occasion that may familiarise it to thee. This will be a Means to take away its Strangeness, and mitigate its Terror.

2978 Avoid being positive in thy Opinion, and stubborn in thy Resolution. It's seldom or never seen, that a peremptory Man either riseth in Honour, or increaseth in Wealth. For Eminency in either of both these is attained unto by many Circumstances, and many Helps and Counsels. For one Man's Labour will do no great Work.

2979 If thou often weighest thy Actions towards others, and with what Affections and Views thou didst them, thou wilt be the better able to conceive of other Mens Intentions towards thee in their Dealings and Doings. If thou art always expecting that all others should court thy Interest, pray consider how thou behavest thyself towards others.

2980 It's impossible to avoid Crosses in the Course of humane Life, they are as natural

tural as the Wind and the Rain. All that thou canst do is, by a prudent and sensible Management of Contingencies, to ease thyself and thy Troubles as well as thou canst, and to withdraw thyself out of them when thou shalt have Power.

2981 If thou gerdest not in Conformance to all the idle Centures of Men, thou wilt be disturbed in all thy Transactions; it being almost impossible to do any thing but there will be continual Trouble on it. Thou must follow after the necessary Actions of common Life, if thou wilt not venture them to the being judged of by others.

2982 Let not thy Services and Gifts be great and seldom, but small and frequent; for such is the Nature of Man, that he can never see the Benefit is clean lost if there be no Hope of receiving any more: And since the Obligation is never so great, yet one thing cannot soon be forgot, the Memory, and all thy former Favours are drowned in Forgetfulness.

2983 In doing Business apply thy Thoughts and Mind seriously to it; but be not too eager, nor passionately engage thy Affections to it, nor promise thyself certain Success: But this means thou wilt have thy Undertaking near, and not be much disturbed if thou misdest, which thou must make account will often happen to thee.

2984 Set a continual Watch upon thyself, lest thou be at any Time surprized and won. As sudden Passions are most violent, so sudden Temptations are most dangerous. For while the Senses are set upon by unthought-of Objects, Reason wants Time to call a Council to determine how to resist the Assault.

2985 Even Modesty hath its Evils and Excesses.

treemes. Something of Confidence is required to Constancy. Do not therefore disparage thy own Prudence so much, as to steer after every pretended Mariner's Direction, but pursue the Directions and Methods of thy own Reason. Let others do as they please, do thou act according to the Dictates of thy own Judgment, and take Heed of being self-condemned.

2986 See that thou be alway a doing of something, and be ever ashamed to catch thyself idle: The idle Man is content to anticipate Death, by being out of Motion; but high Souls, like the Heaven they come from, move continually, and are incapable of Rest, until they rest there.

2987 In telling of News affect not to excel thy Auditory much in Matter of Intelligence and Penetration, and thereupon to insinuate a Superiority of thy Understanding, and a Right of giving them thy Notions; perhaps they may despise their pert Master, and not mind what thou sayest: Neither utter it with great Earnestness and Concern, perhaps they may be of another Party, and will not believe it.

2988 Avoid such Company as talk of nothing but Trifles, Follies, Vanity and Pleasures, whose whole Conversation runs upon Divertisements of the World; upon the false Reasonings of the Interest of Princes, and Matters that concern us no more than the Transactions of the Moon do; such take away thy precious Time, and give nothing for it.

2989 Keeping of Company should be only a Recreation, not a Business of Life, and therefore should have but its Times. Remember always to carry Wisdom along with thee into

to it, and then thou may'st take in whatever Sweets and Pleasures thou canst. Exhilarate and inform one another, but let Pride, Jealousy and Envy be kept out. Take Care about Criticism and Controversy, and utterly banish Scandal and Quarrel.

2990 Thou oughtest neither insolently to vaunt of any thing thou hast or art, nor yet to speak contemptibly of thyself; for by the former thou reproachest others with their Defects, and that's ungentle; and by the latter, thou seemest to vilify their Understanding, and to jeer their Virtues, and that's unjust and injurious.

2991 Delight not thyself with Lampoons, Satyrs and Jest; they are for the most Part unprofitable, and not to be endured; they are Viands which are pleasing to the Taste, but never to be digested: And whatever Pleasure they procure at first, the Reflection that follows is rarely favourable to the Author.

2992 Take Heart and thrust thyself forward in Company that will bear it, and resolve to speak and act well in spite of those that do ill; whose Vice set against thy Virtue will render it the more conspicuous and excellent, and thou wilt then feel inward Joy to see thy Virtue hath won the Victory in the Combat, thou persisting in thy Goodness in the midst of their Naughtiness.

2993 If ever thou comest to have Children, there will be Occasion for all thy Wisdom and Discretion to manage them differently, according as their several Natures and Genius's require. Some may be such, that if thou allowest them much Liberty, thou wilt thereby be

put Weapons into their Hands, to use against both thee and themselves.

2994 Others may be of such a Make, that if thou bearest heavy upon them, and keepest them in continual Fear, thou wilt dull their Wits, and depress their natural Vigour in such a Sort, that there will be no Mettle left in them ; and thereby fearing always to fail in these Doings, they'll never but fail in them ; and coming into any Company, they'll know neither which way to look, nor what to do : Moreover, by such Austerity a Parent can never come to know his Child, nor judge what Manner of Life he is naturally fit for. Add to this, such a Management will make a Son hate his Father, and wish him dead.

2995 When a Son is come to Man's Estate, put him up in the World, and allow him Part of thy Substance, according to thy Prudence and Ability : For when such a one is driven to stay for a reasonable Portion a long Time, till his Father be dead, he maketh account he hath his Inheritance at Death's Hand, not of his Father's Hand ; who would have kept it always if he could, and so he never thanks him for it.

2996 If it happen that thou beest transported with Anger, it is to be wished thou hadst a looking Glass before thy Eyes, thou wouldest then find thyself so deformed, and different from what thou wert, that the Sight of this ugly Change would be likely to make thee more moderate upon such Occasions, and thou wouldest have such an Idea of this Passion as might probably cure thee.

2997 If thou shewest thyself over difficult
in making choice of thy common Acquaintance;
others

others will be the same to thee. If thou beest exact in requiring so many good Qualities in Associates, they will look that thou shouldest have the like. It's better not to be so squeamishly nice in thy Choice : Where Dainties are not to be had, be content with common Fare.

2998 Set not too great a Value upon the Esteem of Men, and their Praises, for in this they are very capricious. The true Reward of a good Action is, that thy Conscience tells thee, 'twas well done, or at least well meant ; the rest depends upon the Mind and Interest of those it relates to. One will see it by a false Light, another sees it as it is, but perhaps through Envy will not speak of it as he ought.

2999 If once thou givest up thyself to Railery and Ridicule, and it be known that thou makest it all thy Design, and all thy Aim to pass for a Wit and a Joker, and to divert thyself at other Mens Costs, thou wilt lose the Benevolence of thy Friends, and the Esteem of all, and shalt be ranked in the Class of Monkeys, who seem to be made for nothing but Mirth and Mischief.

3000 With common Friends go always with Bridle in Hand, that is to say, use great Prudence and Caution with those whom the World, or they themselves call thy Friends. These Manner of Friendships are never so well linked together, but that they may be easily broken ; Therefore it's good that thou take such Measures with them as if thou foresawest there would be a Rupture.

3001 After thou hast rallied and made thyself merry in a Company, thou art no sooner gone out of it, but they will examine thee from Head to Foot : And one that has not spoke a Word
while

while thou wert present, will tear thee with his Teeth when thou art gone; and in the mean Time thou may'st be sure, that none will take thy Part, none will excuse thee, or be sorry for thee.

3002 Do not love to hear thyself talk, and never put much Value upon what thou speakest thyself. To interrupt others is ill Manners: To speak continually is Indiscretion; but to give others Opportunity to speak, and to speak thyself in turn, is to do like those that understand to converse in the World: If thou beest constant to this Mean, thou wilt be acceptable and well received.

3003 Let thy Cloaths be rather comely than costly. A Gentleman should have more in his Pocket than on his Back: Yet till thy Deserts make thee known, the Outside will set thee forth, and thy Cloaths gain thee Credit in the World's Eye: But be sure think not the better of thyself for thy fine Feathers. It's much more for thy Honour that thou grace them, than they thee.

3004 If an Husband would have Peace and Quiet at Home, let him not stand too much upon Superiority. Some Things belong most to the Husband, and some again to the Wife. Each of them ought to govern in their proper Province: And if Superiority be thus moderated and used, it's probable it may never come to a Dispute.

3005 Please not thyself with barely thinking that thy Notions are just, and thy Intentions good; for Things go not for what they really are, but for what they appear. To know how to do, and to know how to shew it, is a differ-

rent

rent Knowledge. What is not seen is as if it had no Being. Reason itself loses its Authority, when it doth not appear to be so.

3006 Thou must not be so singular as wholly to slight the Fashion, tho' it be never so odd. When all the World falls into a Fault no body can be blamed: And how extravagant, soever a Mode may be, thou wouldest be still more extravagant if thou refusest to comply with it; and alone wouldest offer to withstand the general Consent of thy Countrey.

3007 To praise thyself can never be decent, except it be in rare Cases: But thy Office or Profession thou may'st praise with good Grace, and with a Kind of Magnanimity: Yet there's a way of sending forth Praise and catching it again for thyself, by being liberal of Praise and Commendation of others, for that wherein thou thyself hast a remarkable Perfection.

3008 Let the Morning and Noon of thy Life be spent in the acquiring Virtue, Honour, Knowledge, and good Humour; and then in the Evening, thou'lt have no Reason to complain of the Loss of Youth and Beauty. Time will do thee no other Injury than it does Statues, Medals and Pictures, whose Price and Value is enhanced by their Antiquity.

3009 This thou may'st make use of as a Touch-Stone to try thy Affections by, whether they are Earthly or Heavenly: If thou examinest thyself whether thou canst rather contemn, deny, and part with thy Worldly Riches and State, than venture upon any thing that thou believest to be displeasing to God, or omit ought
I which

which thou apprehendest to be thy indispensable Duty.

3010 Be not like those who are so impatient to hear any speak out their Mind, that they unmannerly break in and interrupt them, before they know the true Sense of what is intended further to be uttered; and so by this means they neither hear, nor are heard, but senselessly chatter. This is a mighty Failing; but do thou bring along with thee a modest and a patient Attention, and that will make whatever is beneficial in Discourse thy own.

3011 When thou thinkest People under a Mistake, be not over eager to set them Right: For many Times Contentions would cool into nothing at all, if but one Party only spoke; but if thou labourest to convince them of Errors, and so both come to Argument, then Heat follows; and that which was but a Spark at first, and might easily have gone out, is thus blown up into a raging Flame.

3012 When Trouble and Misfortune happens, be not impatient and querulous, but thank God for the same: for if thou thinkest rightly, thou wilt know that the Want of Miseries would prove desirable: For the Mind cloyed with continual Felicity, would grow but a Burthen to itself; loathing that at last, which Intermission would have made pleasant.

3013 Evils come never the sooner for that thou lookest for them, but they will come the easier: It is a Labour well lost if they come not, and well bestowed if they do come. We are sure the worst may come, why should we be sure that it will not? Suddenness finds weak Minds

Minds secure, makes them miserable, leaves them desperate: The best Way therefore is, to make Things present in Conceit, before they come, that they may be half past in their Violence, when they do come.

3014 We are all weak and subject to Imperfections, even the best of us: And if thou hast not the Indulgence to pardon thy Friends; and they the same to pardon thee, your Friendship will last no longer than it can serve both your Interests, and both can find your Account in it: And when thou breakest with thy Friend, thy Tongue will make known what thou hadst a long Time concealed in thy Heart.

3015 Thou art not peremptorily to avoid the Company of one of thy Acquaintance, because he is sometimes humourous and troublesome; being he may have his Intervals. Of what Use is thy Reason and Virtue, if thou makest not use of it upon Occasions? That Man has Faults, but has good Qualities also; pardon the one for the other.

3016 Be not so injurious to the Ladies, as to imagine they come to Church out of Hypocrisy or Vanity. It cannot be denied that Women are more sincere and firm in their Devotion than Men; since in that Occasion where there was most Affection to be shewed to God, there were found three *Maries* under the Cross, where there was but one Disciple, and he too deny'd him thrice.

3017 If thou art a good Man, and hast taken care all thy Life to please God, thou wilt have little more to do, when thou seest Death approaching, than to take Leave of thy Friends; to bless thy Children; to support and comfort

thyself with the Hopes of an immortal Life, and a glorious Resurrection ; and to resign up thy Spirit into the Hands of God, and of thy Saviour.

3018 Let thy Cloaths be very good in their Kind, but not Fine and Foppish: Gay Cloaths is the Pride of Children, and the weakest of Women. The little Soul that converses no higher than the Looking-glass; and a fantastick Dress may help to make up the Shew of the World, but must not be reckoned among the rational Inhabitants of it; serving only as Pictures, Images, Ornaments to the Stage, and not to the Actors in it.

3019 Of the Evils of Life, never take more to thy Share than are really thy own: Decline if thou canst an Evil lying in thy Way, as thou dost a Buffle or Fray, by passing on the other Side of the Street. Never split upon a Rock if thou hast Sea room enough: And as a little Distance of Place, so a little Distance of Time may serve thy Turn, to make thee reckon such Evils as none of thine.

3020 All the Succession of Time, Changes in Nature, Varieties, Accidents, and Contingents preach thy Funeral Sermon; and call thee to observe how the old Sexton Time throws up the Earth, and digs a Grave where thou must lay thy Sins and thy Sorrows, and sow thy Body, till it spring again in an happy or intolerable Eternity.

3021 While the Vigour of thy Mind, and Health of thy Body, continue unbroken; if thou dost not provide some Employment that *may* entertain thee, thou shalt weary out thyself

self with fruitless Desires, and vain Attempts, after thy wonted Objects : And so that Strength and Vivacity of Nature, which should render thy State more comfortable, would make it much more intolerable.

3022 Nothing is truly fine but what is fit, and just so much as is proper for thy Circumstances is much finer than all thou canst add to it : When thou once breakest thro' these Bounds, thou launchest out into a wide Sea of Extravagance ; and then every thing will become necessary, because thou hast a Mind to it ; and thou hast a Mind to it, not because it is fit for thee, but because some body else hath it.

3023 All humane Actions and Affairs are liable to Dangers and Disasters ; but evermore endeavour thou to support thyself with Courage and Hope ; for whatsoever may happen, may not happen for ought thou canst tell ; and upon some unforeseen Occasion or other, many Dangers become none at all : Many are staved off by Prudence and Industry, and many are weathered out by Patience and Equanimity.

3024 It's an ill, as well as an imprudent Thing to continue in Strife, when thou canst help it : If thou gettest the Victory, it may possibly satisfy thy Mind ; but thou then shalt have his Malice, which may be of ill Consequence, so thy Gain will be less than thy Damage : If thou art overcome, then is the Disgrace thine and the Loss ; and tho' he retains not his Malice, yet shalt thou not want his Scorn.

3025 Thou art not to account every one Churlish and Unfriendly, that is Selfish and

Covetous; for it's unusual to meet with those that are free of their Words, who are close of their Coin, and will be very ready to do thee any Piece of Kindness; as to advise thee, or speak for thee, when they had rather part from their Blood, than let thee have a Penny of their Money.

3026 Thou art subject to be melancholy and thoughtful, and those Thoughts rack thy Soul with Anguish: I advise thee not to fly from them, as generally Men do; neither seek to drown them in Wine, or chase them away with sociable Divertisements; but bid them Battle, oppose Thoughts against Thoughts, and with the Dint of Reason subdue the peevish Humour.

3027 When Evil surprizeth thee, thou commonly art affrighted by beholding it in its gross Bulk, and thy Spirits are astonished at an infinite Bugbear: But if thou takest a more particular Survey of the dreadful Object, anatomisest and viewest it Piece by Piece, thou wilt find, that the greatest Part of what dismay'd thee, had no other Existence than in thy own Imagination.

3028 I would have thee know this, that a Nay of some is better received than a Yea of others; because a Nay seasoned with Civility, gives greater Contentment than a Yea with a bad Grace. Thou must not refuse point blank, but make thy Denial be taken down by little Sips; nor must thou refuse all Things neither, lest thou put People into Despair; but on the contrary, leave always a Remnant of Hope to sweeten the Bitterness of a Denial.

3029 Such

3029 Such is humane Life, that thou wilt oftentimes have need of all the Moral Virtues, but the Virtue of Patience above all others, and at all Hours is most necessary: For so many Imbecillities and Infelicities we are liable to, that if thou accustomest not thyself to receive and suffer them, as thou dost to eat and drink, thou shalt assuredly find constant Trouble, instead of true Tranquillity.

3030 It's not external Things that wound thee, but the wrong Notion that thou hast of them. Thy own mistaken Conceits do thee, the most Hurt. No Man grows pale with Fear, or perplex'd with Anguish, but he that passionately would avoid or obtain that which is not in his Power. Mind thou thy Duty, and let not thy Passions go out of thine own Sphere: So shalt thou avoid all those Troubles which come from Abroad, where Man's Jurisdiction cannot reach.

3031 If thou livest not in a due Regard to God, nor according to Nature, nor adest agreeably to thy Judgment, and best considered Thoughts, thou canst not be happy; because thou art unquiet and distressed with Thoughts that contradict and condemn thy Actions: Whereas if thou wert a religious, virtuous, honest Man, thou wouldest have a peaceable Mind, and a quiet Conscience: And if thou hast this, whatever thy other Circumstances may be, thy Condition cannot be very ill.

3032 Thy Work in this World is, to maintain the just Authority and Sovereignty of Reason against the Assaults of rude, intemperate, and boisterous Passions; and so to tame that un-

ruly Beast the Body (which by the Divine Providence is ty'd to our Souls in this State) that it may not be a constant Temptation and Provocation to our Mind; but that it be kept in Subjection and Subserviency to the Soul.

3033 'Twill be Matter of Skill and Address when thou canst not honestly compass what thou wouldest, to appear Easy and Indifferent upon all Repulses and Disappointments: Besides, it improves all thy Disappointments into Providences, when thou canst let fall the vain Desires of any Thing, without much feeling the Loss of it.

3034 If thou art false or cruel, covetous or lustful, like a *Turk* or a *Jew*, it matters little what thou callest thyself. He is not a *Christian* that is one outwardly, but he that has something of the same Mind and Spirit that was in *Christ*. God will not at the last Day judge of Men by their Names and Titles, but by their Hearts and Lives; only it will go worse with a Man that calls himself a *Christian*, and yet lives like an *Heathen* or *Infidel*.

3035 Till thou art perswaded to stop, and step a little aside out of the Crowd and Hurry of the World, and calmly take a Prospect of Things, 'twill be impossible for thee to make a right Judgment of thyself, or know thy own Misery: But after thou hast made a just Reckoning (which Retirement will help thee to) thou shalt think the World in great Measure mad, and that we have been in *Bedlam* all this while.

3036 As he that doth not eat when he should, may have no Stomach when he is weak, but presently vomits up his Food again; so if thou

thou studiëst not the Art of Patience, and preparest not thy Mind before-hand, and takest not in Grounds of Consolation, till thou art in Troubles, and hast need of great Comfort, thou wilt find thy Soul very impatient of Remedies, and 'twill be irksome to thee but even to read such Things as should quiet thee.

3037 Take care not to offend a Man of eminent Quality, and one who has an Advantage over thee; but take much more care not to have a Difference with his Friend. He may haply conceive, that it argues a certain Meanness of Spirit in him to revenge himself: But he thinks, that, as well his Honour, as his Duty, engage him to take Satisfaction for the Affront done his Friend.

3038 If what is said of thee be consonant to Truth, entertain it as an Advertisement of great Importance; if it be a Falshood, never be troubled at it; and assure thyself, that Calumny will but augment thy Reputation. It will be a Glory to thee that thy Enemy was forc'd to make use of Detraction and Imposture, as having found nothing he could justly blame in thy Demeanour and Conduct.

3039 As an honest and innocent Man doth know the Punishments which the Laws of his Countrey denounces against Felons, and Murderers, and Traitors, without being terrified or concerned at them; so that if thou art a *Christian* in Truth, as well as in Name, tho' thou believest the consuming Vengeance prepared for the Disobedient and Unbelievers, thou wilt not be at all dismay'd at the Apprehensions of it.

3040 Bear thyself freely, and according to thy own natural Way in Company. The excessive Desire of Pleasing goes along almost always with the Apprehension of not being liked: And then when these two Passions meet, they cause great Inequalities; because if Desire excites them, Fear cools them; when the one animates to speak, the other keeps them silent; and thus too much Apprehension, as well as Vanity, hinders Gracefulness.

3041 Thou wert much better understand thyself in thyself, than in *Cicero*. Of the Experience thou hast of thyself thou may'st learn enough to make thee wise, if thou beest but a good Scholar. If thou callest to mind the Excess of thy past Anger, and to what a Degree that Fever transported thee, thou wilt see the Deformity, and remember the Turbulency of this Passion better than thou canst in *Aristotle*, and conceive a more just Hatred against it.

3042 Fill every Portion of Time (as well as thou canst) with something that is not utterly useless. The ordinary Phrase of Pastime, and passing away the Time represents the Usance of those Sort of wise People, who think they cannot have a better Account of their Lives, than to let them run out and slide away; to pass them over, and to baulk them; and as much as they can, to take no Notice of them, and to shun them as a Thing of troublesome and contemptible Quality.

3043 If thy Enemy bear a noble Mind, let his Worth persuade thee to an Atonement; for he that can be a worthy Enemy, will if reconciled, be a worthy Friend. If he be unworthy,

thy, reconcile him too: Tho' there be nothing gained but stilling a scandalous Tongue, even that will be worth thy Labour; but then be cautious, and use him as a Friend only in outward Fairness, but still beware of him as an Enemy apt to resume his Arms.

3044 Have a Care of being too importunate. I have known Denials that had never been given, but for the Earnestness of the Requester: They teach the petitioned to be suspicious, and Suspicion teaches him to hold and fortify. Besides, People had rather seem to give, than to have it wrung from them as 'twere by Force; for then they think they lose all the Thanks.

3045 If thou contendest or discoursest in Arguments, let it be only with wise, and sober Men, of whom thou may'st learn by reasoning, and not with ignorant Persons: For thou shalt thereby instruct those that will not thank thee, and will utter what they have learned from thee for their own: But if thou knowest more than other Men, speak it when it may do thee Credit, and not in Assemblies of ignorant and common Persons.

3046 If thou art at any Time tempted to Pride and Vain-glory, think with thyself what a poor Ambition it is to be the chief Man in a Town; what's a Town to a Shire? what's a Shire to the whole Island? what's this Island to *Europe*? what's *Europe* to the whole Earth? what's the Earth to a Star? what's that Star to Heaven, and to the Heaven of Heavens? And so by a Retrogradation, how little, how nothing is this poor Glory.

3047 The Heart being deceitful in Matters
I 6 of

of Piety and Devotion, thou may'st make some Judgment of it by this: If thou findest and feelest private religious Duties pleasant, and comfortable to thee, thou may'st take this to be an Evidence that thou art sincere; but when they are wearisome to thee, and a Penance, it's a Sign, that thy Heart maketh some Resistance, and whilst that lasteth, thou canst never be secure of thyself.

3048 The secret Pleasure and Tranquillity of thy Soul is more to be valued than all the Laughter and extravagant Mirth in the World: These only ruffle our Passions, and raise a Dust in our Eyes; whereas the other compose and purify our Reason; giving us a constant Prospect of Things past, present, and to come: So that we can never be at a Loss, but always ready equip'd for the worst Contingencies.

3049 Let it be one of thy tenderest Concerns, and most conscientious Cautions, how thou promotest an ill Report, for most Men have such an Aptness to entertain a sinister Opinion of others, that they greedily draw in any Suggestions of that Kind: And one may as easily persuade the thirsty Earth to refund the Water it hath sucked into its Veins, as them to deposite a Prejudice they have once taken up.

3050 'Tis one of the worst, and most provoking Injuries in the World, to take away a Man's Credit unjustly: For there is implanted in every Man's Nature a great Tenderness of Reputation. Indeed it is that which gives an inferior Sort of Immortality; and makes us Men in this World, survive ourselves. This Part of us alone continues verdant in the Grave, and yields a Per-

a Perfume, when we are Stench and Rottenness.

3051 I recommend to thee (if Providence permit) a Life of Business in a middle State; wherein thou may'st serve both thyself and the Publick, without ever aiming at great Things. For tho' Honours to an unconsidering Person's View are dazzling and bewitching; yet to a nice Considerer they are filled with Danger, Anxieties, and Cares, setting us up for a common Mark of Envy and Fortune.

3052 I have sometimes been thrown by Fortune into the Company of very silly, affected Fellows, who thought themselves full of Science; who approved of nothing; who spake Sentences, and sometimes explained *English* by *Greek*; as he that gravely pronounced these Words, *It is with reason that we call a Man a little World, because he is a Microcosm.* With such I would have thee retain Civility; bear with them; and laugh within thyself.

3053 'Tis as natural for the Vulgar to inveigh against generous Souls, as 'tis for Dogs to bark at the Moon: yet that Planet appears impassible, and not being moved by the Snarls of invidious Animals, keeps on her heavenly Course, in Majesty and Silence: So also, if thou art a Soul truly noble, thou wilt condemn the Censures of the inferior Part of Men; and never stop till thou arrivest at the Meridian and Zenith of Perfection.

3054 Thy greatest Troubles are caused by thy ungoverned Passions, and thy ill Habits: To find Ease of those Troubles, thou art not to seek it in Pleasures, Honours, or great Alliances: These
Remedies

Remedies are, not proper for the Cure of such Evils. If thou enterest into thyself, and makest a Search, perhaps thou wilt find there a seditious Revolt, and a domestick War: Thou wilt see all in Tumults, and in Arms; and thou wilt acknowledge thou hast no greater Enemies than within thyself.

3055 We are all so cunning in disguising ourselves, and so industrious in finding out Means to appear what we are not, that an Acquaintance of some Weeks and Months cannot give a full and true Idea of what a Man is. We suffer ourselves to be imposed upon by an obliging Look or Word; any small Favour done with a good Grace oftentimes carries us too far: And most commonly we repent not, till it be too late.

3056 Nature leads us into Society and Company; but it is Reason that leads us into Friendship. The Esteem that we have for a Man of Merit, makes us seek and desire his Acquaintance: and if he do the same to us, the reciprocal Consideration begins a Conversation between us. And that which at first was but an outward Profession of mutual Kindness, afterwards becomes that cordial Affection, which is called Friendship.

3057 Affability ought to be mixt up of Sweetness and Severity; or (to speak better), it ought to be a Mean betwixt these two: So that the one may not render thee a Terror to those that have any Affair with thee; or the other too much debase thee, and subject thee to Contempt: But that it may be full of Dignity, and agreeable according to the Quality of Affairs, Persons, and other Circumstances.

3058 Above

3058 Above all, there are two sorts of Persons, whom I advise thee never to contradict, *viz.* those to whom thou owest much Respect, lest thou offend them: And those who are inferior to thee, lest engaging too far, thou seemest by thy Contestation, to admit them equal to thyself; there alway arising a greater Shame and Confusion, in being surmounted by them, than Honour in a Victory so unequal.

3059 If thou thinkest any one to be of himself a Man of Parts and Probity, tho' there may have happened, by reason of some unlucky Incidents, a Misunderstanding and Strangeness between thee and him; yet fall not quite out with him: for as in Musick there are many Discords before the Strings get to be in Tune; so in contracting of Friendship, many Jars may happen, before there can be establish'd a true and perfect Friendship.

3060 Thou commonly (and fondly enough) thinkest, that if the conceived Good could be obtained, thou shouldest be happy and at Peace; yet 'tis certain, thou beholdest Things present, and in thy Power, with nothing near so much Satisfaction, as thou dost those that are afar off, and that thou canst not reach with thy Hand, but Thought: And so when the desired Thing is gained, and at hand, perhaps thou may'st be as far from Satisfaction as before.

3061 I tell thee with all the Vehemence of my Spirit, I had rather have thee a Beggar than a Flatterer; Flattery is indeed a collective, accumulative Baseness; it being in its Elements a Compound and Complex of the most fordid, hateful Qualities incident to Mankind, *viz.* Lying, Servi-

Servility, and Treachery; which being detestably deformed single, must in Conjunction make up a loathsome monstrous Guilt.

3062 If it be in thy Power, so lay out thy Life and Affairs, that thou may'st be able sometimes to retire, and enjoy thy own Company alone: Assuredly, while thou art tossed among Men and Business, thou canst not so enjoy thyself as when thou art secluded from both these. And it is a Misery, when a Man must so apply himself to others, as that he cannot have Leisure to account with himself.

3063 If thou givest thyself the Humour and Liberty of a Rallier in all Company, Men will not believe thee capable of any Secret, or any Business; they will fear, thou wilt turn all that is of Consequence, into Jest; they will never consult thee, nor ask thy Advice; but will persuade themselves, that nothing serious will agree with thy Wit: and that thou art good for nothing any more than a Monkey that may make us laugh.

3064 Be not always hot, and hasty in managing thy Affairs. Prudent Pauses forward Business: There is sometimes more Skill shewed by a Physician in not Prescribing, than in Prescribing. And there is no better Remedy for some Diseases, than to let them alone; for unseasonable meddling with them, may hinder their proceeding to a Crisis, and at long Run they will mend of themselves.

3065 The Society of Ladies is a School of Politeness; their Spirits are delicate, and they are naturally Enemies to all Kinds of Rudeness: He that keeps them Company, will insensibly de-
fire

fire to please them, and accommodate himself to their Ways : And to do this, he will lay by whatever he hath, that is offensive, or disagreeable in his Language, Countenance, Dress, and Mien. But yet remember, thou art not to go to School always, and do nothing else all thy Life.

3066 If it should please God to give thee Length of Days, 'twill be highly necessary to leave the World (by Retirement from Business) before thou beest torn from it ; and to acquaint thyself more familiarly with another World, before thou passest into it, to make thy Abode in it for ever. Certainly it requires some Time to prepare the Soul for Death, and Judgment : And that Man will be very unfit for either, who is carried immediately from the Intanglements of secular Care, to the Tribunal of God.

3067 When any one hath affronted, or any ways injured thee, make use of Prudence, and get over the Affair as soon, and as well as thou canst. But generally speaking, 'twill be more safe, and expedite for thee, to pardon thy Enemy, than to take Revenge upon him ; and it is done with less Difficulty : Thou may'st pardon the Injury without being obliged to stir a Foot ; whereas thou must make many a Step, and run through a thousand Dangers, e'er thou canst satisfy thy Passion.

3068 Fix thy Mind, and bound thy Desires, else thou wilt be contented with nothing. If a Competency cannot satisfy thee, thou wouldest crowd and juggle for Elbow room, if thou hadst a Kingdom to thy Share ; and so consequently wouldest be miserable in the Disquiets of thy Mind ; for Misery is the Companion of Desire :
And

And the same vain Appetite that at first drew thee on from less to greater, will never suffer thee to be satisfied, but always to be wanting.

3069 Answer no man till he have spoken all he meant. Those that are impatient to hear, or rash in their Answer, say, I knew this before. Prevent him not by helping him out with what he seems to have forgot, or cannot express and utter; nor correct him for little Mistakes. Tell not what comes into thy Fancy: In the midst of his Narrations or Discourse talk not to others: Turn not thy Back in a neglectful, or scornful Manner; nor depart out of the Room till he have done.

3070 Never desire and affect to be a governing, leading Man in the Place thou livest in. I never knew a Town yet, (saith one) wherein the Fops do not carry all before them. They are a numerous, impudent, and noisy Party; while the Wise, and Ingenious, are few, modest and reserved; and pretend to nothing. Your Pretenders never have any thing in them.

3071 Pin not thy Faith upon Reports; no nor Histories neither: For all humane Affairs whatsoever, reported by several Persons, tho' all were present at the same Times, and Places of their Circumvolution, are necessarily subject to some Diversity in the Rehearfal: One Person observing, omitting, contracting, dilating, understanding, or mistaking one particular Point of any Transaction more than another.

3072 Thou may'st extract an Antidote out of a Viper, and Good out of an Enemy. An Enemy will tell thee more truly of thy Imperfections, than the best of Friends will adventure to
do

do, or ourselves (being partial to ourselves) will be able to discern: And this may be apply'd as precious Balm, to heal the Wounds our Folly, or Oversight have given our Reputation, by guarding our Actions for the future. And this is far better, than to be flattered into Pride, and Carelessness.

3073 Inward Discontents, and outward Discovering thy Crosses, do not redress, but make worse the Business, and gives the more Cause of Talk, and keeps the same the longer in others Memory, and gives such as would joy in thy Misery, the more Advantage to vex and scorn thee: But thy own strict and constant Reservedness, and outward Slighting the Matter, will restrain the tatling Tongue, and stop the Mouth of Malice.

3074 If thou wouldest but courageously and earnestly set upon the conquering of any ill Inclination, or vicious Custom, thou wilt not find it so hard a Matter to compass, as thou imaginest: For the Difficulty of Reformation arises only from the Confirmedness of the Habit. Every Act of Resistance as it weakens the Habit, so it abates the Difficulty; and when the Reluctance of thy corrupt Appetite is once weakened, it may with further Endeavour be quite subdued, and then thou wilt act with Freedom, and with Pleasure too.

3075 To what Purpose shouldest thou toil, cark and pinch to make thy Family rich and great; that they may grow lazy and wanton; to leave behind thee an Estate, which thy own Example proves more than necessary: For most People that do so, have made little Use of it themselves.

themselves. Mistake me not; I do not think it unlawful to be rich; or to leave one's Family so: But I think it foolish, and sinful too, to sacrifice the Peace of our Mind, and the Ease of our Life, to God Mammon.

3076 Assuredly a true Friend is the greatest Pleasure upon Earth: I have been all my Lifetime in Quest of such a one; but have not found. For either Difference of Tempers, or in Manners, or Interests, or Circumstances, or Distance of Place always hindered me. And besides, I must confess, I have been something unwisely cautious in this Matter, having settled it in my Mind, that a Mistake here may be fatal.

3077 When thou hast proper Leisure, I would have thee to consider and resolve before-hand, what may be a prudent Way of behaving thyself upon particular Occasions; that thou may'st be ready at it, when the Occasion comes. Such as 1. How to refuse accepting of, and denying Favours. 2. How to detract from thyself modestly, and not affectedly. 3. How and when to value and praise thyself. 4. How to carry it towards Contemners. 5. How to keep thy Sense and Opinion secret, when any one is pumping thee. 6. How to keep Passions down. 7. How to rebuke well. But these Particulars are infinite.

3078 That Part of Friendship, which commands Search, I would not have thee deliver too soon. This is the most precious Thing thou canst give thy Friend; for thereby thou makest thyself his Prisoner. Until his Advice or Assistance is required, he should not have any that are of great Moment: For it may be his Hone-

fly would keep them, but his Tongue cannot. Fear or Corruption do much with Men, especially if the Discovery endanger not themselves.

3079 Then only thou deservest the Title of a good Man, when having well weighed the Pleasure and Profit of Vice, thou makest a deliberate Election, and givest the Preference to virtuous Courses; and being satisfied, thou hast an absolute Obligation to Truth and Goodness, divested of all secular Advantages; actest well out of a generous Principle, that 'tis thy Duty to do so; and improvest this Principle by constant Practice, into an habitual Goodness: Then thou wilt become that *Τελεεινός Αἷς* that is fixt.

3080 The first Step a Man makes in the World, generally determines all the rest; and is the Foundation of his Reputation, and best Pre-sage of his Fortune. And from the first Marches that he makes, those that have had Experience, will tell, how far he will advance. 'Tis then very necessary for thee to make thy first Step with a great deal of Caution and Prudence, and to signalize thy Entry by something that is reputable, and eminent.

3081 Concerning Anger, I advise thee, 1. To manage it, and not lavish it upon every Occasion; for that both lessens the Value, and hinders the Effect. Rash and customary Chaffing renders itself despised. 2. Not to be angry to no Purpose; but make sure, that thy Reprehension reach him at whom thou art offended: for ordinarily People rail, and bawl, before the faulty

faulty Person comes in; and continue Scolding an Age after he is gone.

2082 To what Purpose shouldest thou seek great Things for thyself in the World? or having obtained them, prize them at any considerable Rate? or value thyself upon them? seeing thou knowest not, but this Night thy Soul may be required of thee, when thou shalt be divested of them all. 'Twould be as vain and unreasonable, as for a Traveller, that is to stay at his Inn but for a Night, to take great Thought and Pains about furnishing and adorning his Chamber, which the next Morning he must leave to the next Comer.

3083 Be not eager in Disputation and Argument, to bring Matters to thy Opinion: Thou may'st thereby stir up Enmity; but shalt seldom compass thy Purpose. When his Choler is once inflamed, and his Spirits fired, tho' thou provest the Thing never so well, and makest it never so plain, thou shalt never make thy Adversary to confess it; nor ever be able to take hold of him by a Syllogism, so long as he can slip from thee, by a Distinction.

3084 'Tis a most happy Thing to retire from the World after thou hast served thy Generation, and gettest into Years. I ever thought it dangerous, and miserable for a Man, to die full of Noise, and Business. Men of Action cannot so well prepare for another Life, as sedentary Men of Thought and Study may. I have ever pityed those Men, whose necessitous Employment and Fortune hath put them under an Obligation of making even at one Time the Accounts of this World, and the next.

3085 It will be great, and most useful Discretion in thee to judge rightly when to drive by Fear, and when to draw by Love. Fear is a more certain Ground than Love for maintaining Authority: But yet Fear procureth Hatred; which, altho' it be dissembled so long as it is unable to shake off Obedience, yet when a greater Force shall untie that Knot, it will burst out into open Contesting.

3086 Do all thou canst to cure thyself of foolish, boyish Bashfulness: It betrays thee to all Inconveniencies; it presseth thee down below thyself; unfits thee for both Converse and Business; hides all thy Abilities and good Qualities; and brings thee into Bonds to thy utter Undoing; when out of a weak Flexibility of Nature, thou hast not Courage enough to deny the Request of a seeming Friend.

3087 Be not concerned, and think not the worse of thyself for the World's false Censure; for none are more liable to it, than the upright Nature, that is honest and free: For many times, when he thinketh no ill, he cares not tho' the World sees the worst of his Actions; supposing he shall not be judged worse, than he knows himself to be: But the World being bad itself, guesses at others by its own Naughtiness; and so concludes bad of those that are not so.

3088 In this, if thou art prudent, thou art distinguishable from the Imprudent, that thou regulatest thy Interests, and directest them to the Prosecution of thy Designs, each in their Order: If thou art over earnest, thou wilt raise a Disturbance in them; by hurrying thyself after an hundred Things at once. Thence 'twill proceed

ceed, that out of an excessive Desire of the less important, thou wilt not do what is necessary for the Attainment of the most considerable.

3089 Suffer not thyself to be imposed upon by the Airs and sensible Impression of Men; but retire within thyself, and hearken to the Voice of thy inward, plain and distinct Reason. Words being arbitrary, persuade only as far as they enlighten the Mind: But the Air persuades naturally, and by Impression; it persuades insensibly, and without letting us even know what it is we are persuaded of. For all that it can do, is, not to give Light, but only to agitate and cause Motion.

3090 It is most profitable to have seen and practised many Things, and to know many Accidents which are past; not that they serve certainly to dispose well of the present, be it what it will; but for that in the different Successes the Understanding is quickened, which doth produce and excite in subtile and piercing Spirits certain Seeds of Wisdom, which Nature had concealed; so as by the Multitude of Examples, in the End Rules and Precepts follow; by Means whereof the Understanding is made capable to judge.

3091 In clearing Debts off from an Estate, a Man may as well hurt himself in doing it too suddenly, as in letting it run on too long: For hasty Selling is commonly as disadvantageous as Interest. Besides he that clears at once, will relapse; for finding himself out of Streights, he will revert to his Customes. But he that cleareth by Degrees, induceth an Habit of Frugality,

gality, and gaineth as well upon his Mind, as his Estate.

3092 If thou hast any Pledge of the Amity of any one, either from some good Office thou hast received from him, or from some Expressions of his Readiness to serve thee, thou oughtest often to shew thy Remembrance of it, attributing all to his Nature, full of Affection and Courtesy, to which he will give so much the more Credit, by how much every one is apt to be deceived with the Love of himself; and too easily persuade himself, that others believe he possesses those Qualifications, which render him agreeable, and esteemed of all.

3093 If thou wilt consider Things morally, thou must agree, that all Things that happen, are by the ordinary Course of Life, and our Birth makes us subject to them; and by Consequence, thou must submit, and accustom thyself to them: And if thou seest some Men exempted from those Misfortunes, stop a little, and expect, and thou needest not expect long, and thou wilt see, that they have a Dividend of them with others; and perhaps a greater Share than most others.

3094 If in thy Retreat from the World thou art entirely Master of thyself and Time; thou hadst need of proper Talents to employ and direct thee; to find thee Business and Pleasure, and to enable thee to reap Benefit from the one, and to preserve thy Innocence in the other. And without this Degree of Understanding, a solitary Life must be very dull, and barren. Nor can I think of any Cure for this, but to increase a Man's Task, and Business, in Proportion to the

Defect of his Understanding; that so Employment may fill those Vacuities, which Contemplation never can.

3095 Make it not thy Hope, Wish, or Business to please all People. Only endeavour, to imitate those, who are truly wise and consummate in Virtue. Do thou but what is incumbent on thee, and let People grumble as they will. I hold it for a great Commendation, not to please the Vicious. Consider well, who they are that approve what thou dost. It is much better to be pleasing to one single Person, provided he be virtuous, and knows how to discern Things aright; than a great Number of People corrupted by Vice.

3096 Of all Men in the World, take heed of those that are of poor cowardly Spirits; they are commonly perfidious, crafty and cruel; their Fear makes them look upon most People as their Enemies: From this Fear proceeds Hatred; and this latter begets a Desire of Revenge; in which they are some times hurried on to Excesses that are barbarous, and full of Cruelty. There is then no Artifice which they will not make Use of to destroy those who they surmise are their Enemies. And they never come to rest secure, till they have removed out of their Way whatever is the Occasion of their Fear.

3097 Often thou shalt find them no Friends, that thou hast accounted such; and sometimes thou shalt find a Friend that made no Shew: Keep him as thy most precious Jewel: he is not driving on a Trade and Traffick of Friendship, by doing small Things to get greater from thee; for then he would have appeared when thou hadst

hadst nothing for him to do; and would have flattered and worded himself into thy Heart: No, but now 'tis plain, 'twas thy Want and his mere Goodness, that were his Motives. Such a Virtue is a surer Foundation for Friendship, than all the fine Pretensions the selfish World builds upon.

3098 In great Company shew due Respect, but shrink not out of thyself: Before I came to observe them, (saith an Author) I thought Princes and Ministers of State something above humane; not hearing a Word fall from them, upon which I did not put a politick Construction. But growing more familiar with them, I found their Discourses mingled with the same Follies ours are; and their domestick Affairs carried on with as little, if not less Discretion sometimes, than those of ordinary Men.

3099 Fix it in thy Mind as a certain Truth, that the Ways of Virtue are more pleasant to a good Man, than the Ways of Sin and Licentiousness are to an evil and vicious Man; and therefore are better and more eligible in themselves. And it appeareth by this, that several Men, who have tasted all the Pleasures of Sin, have forsaken it, and come over to Virtue: but there is scarce an Instance to be found of the Man that had well experimented the Delight of Virtue; that ever could be drawn off from it, or find in his Heart to fall back to his former bad Courses.

3100 It will be a great Point of Prudence in thee to stand firm, and not sink under an ill Report, provided thou hast Integrity and Innocence, to support that Firmness of Mind. A wise Man

will not make his Life precarious: he stands, or falls in his own Conscience, and leaves the World to take its Course. 'Tis the Novelty, and not the Quality of Things, that sets People a gaping, and gazing at thee; but when they come once to be familiar, the Wonder goes off, and Men return to their Wits again.

3101 Thou canst converse with nothing, but what will work upon thee, and by unperceived Stealth of Time, assimilate thee to itself: The Choice therefore of thy Company is one of the most weighty Actions of thy Life; for thy future well or ill-being depends much upon that Election. If thou chusest ill, every Day declines thee to worse: thou hast a perpetual Weight upon thee, that is ever sinking thee down to Vice. But if thou chusest well, thou hast a Hand of Virtue gently lifting thee to a continual rising Nobleness.

3102 If thou wouldest receive, it's required at least, that thou shouldest ask. If thou scornest to ask, it implies, thou wouldest take it as a Debt, not as a Bounty, and so wilt not be thankful. If thou fearest to ask, it implies either thou desirest what is unfit, or thou believest him unkind or unjust, and will not do thy Merit right. If thou art ashamed to ask, it implies, thou knowest thyself unworthy to receive; and believest he thinks so. And truly, tho' thou mayst have Merit, yet People care not to be at the Pains to find it out for thee, if thou beest so sheepish and negligent as to hide it.

3103 Let thy Life be neither wholly contemplative, nor wholly active; for as Action and Business, without any Meditation, is apt to alienate

riate the Mind from God and Virtue; to corrupt all that is great and generous, and truly wise in it; and wed it wholly to the World; to a Life spent wholly in Contemplation, without any Mixture of Action, will prove fruitless, and unprofitable: And Men condemned to utter Solitude (like Trees and Shrubs of the Wilderness) would grow wild and Savage; luxuriant in Leaves; but their Fruit, if any they brought forth) sour and small.

3104 In Case all the Constellations should bear thy Name, shouldest thou be the better for it? It would be above in the Heavens, and thou thyself shouldest be still in the Grave. Men are pleasant, they cannot steal away from Death themselves; and yet they strive to rob it of two or three Syllables that belong to them. This is a pretty Cheat they think to put upon Death: Were it not better in a handsome Way to consent to die, they and their Names together?

3105 Away with all high Thoughts of thy Abilities, and Performances. When a wise and a thinking Man comes carefully and seriously to look and reflect upon all his past Actions, he finds little but vain and idle Fooleries, not worthy the Consideration of a Man, and scarce deserving a serious Thought; and in Truth would sooner chuse almost any sort of Life, rather than have them plaid over once more. And the very best and pleasantest of them would be dull and tedious were they known before hand.

3106 I say to thee, thou believest above a Million of Things which thou dost not know; and which the Commerce thou hast with the World, hath heaped on thy Memory. But be

not vexed at it; there is no Man but hath a very great Number of those confused Notions: for we are all given up to Sense. There is no Man made for Society, but is fastened to other Men, and receives in his Brain the same Impressions as those who speak to him with some Emotion and Force. And those Impressions are attended by those confused Judgments and Opinions whereof I am speaking.

3107 Thou art loth to die, because thou hast lived ill, and so art unprepared for Death. Know that thy Want of Preparation is because thou art not thoroughly persuaded, that thou shalt die yet; nor dost thou believe it. Haply thou canst say from a swimming Thought of Death, that we are all mortal, and the like; but a firm, constant Belief of it, as to thy own particular self, is far from thee; otherwise thou wouldest live in a continual Expectation of thy Dissolution, and prepare thyself for that Day, that Hour, knowing, that then instantly thou art brought to Judgment.

3108 In Affairs of Moment, keep a steady Eye upon the Nature and Reason of the Things to be treated of; and be not blinded by the Artfulness of a Manager. Some can so well metamorphose Favours, that it seems, they do them even when they receive them. There are Men of such Parts, that they oblige by asking; because they transform their own Interest into another's Honour: That is in Reality a great Dexterity. But it would be a greater still, to see into it; and so baulk such a foolish Bargain, by giving them back their Civilities; and every one retaking his own.

3109 Every

3109 Every Moment almost thou hast some Temptation to vain Talk or impertinent Inquisitiveness, to Anger or unseemly Jeffing, to Contention or Impatience, to idle Thoughts and Distraction, or to such like Sins, which are the more difficult to be avoided, because, being mixt with all our worldly Affairs, they are hardly to be discerned. Therefore, thou must at least secure this, that however thy Nature stands affected in any of these lesser Sins, yet thy Heart may not entertain any Love for them; lest thy Affections hinder thee from carefully watching and striving against them.

3110 If thou hast no one settled, and fixed End at which thou aimest, then, as thou designs nothing, so wilt thou achieve nothing. And if thou proposhest to thyself many Ends by Turns, thou wilt so divide thyself betwixt many Things, that thou wilt not bestow that Pains which is necessary for the attaining any one. If thou makest various Essays, but finishest no one Work, thou wilt be like the Traveller that will not keep his Way; but minges into other Paths, and so comes as far backward to thence as he went forwards to it.

3111 As to *Gesture* in speaking, *Speech* without Modulation is required, that thou shouldst be able as to stand unmoveable like a Pillar, and as much as to appear like a living Image. In the first, if thou starest too long, thinking too long to get the Opinion of Others, thou wilt incur the Suspicion of Folly; and be taken for, at least, a feigned Person, brought in to speak, having himself no Life. As to the other, if thou hast the Liberties of Gesture, and speakest with a free

like Lightness, hoping thereby to please, and win-Favour, thou wilt be laughed at, and scorned by all that see thee.

3112 Why shouldest thou take immoderate Care and Pains to increase that which is not thine? for by that Time thou hast raked, and scraped it together, thou art called away, and leavest it to thou knowest not whom: it may be to thy Enemy, or to one that will not so much as thank thee for it; or to one that will scatter faster than thou gatheredst it: or if he be guilty of the same Folly with thyself, 'tis his but just as it was thine. For after he has busied and toiled himself a while in adding to the Heap, he leaves it to his Successor, as he received it from his Ancestor, and neither has any longer Propriety in it, nor carries one Mite of it along with him.

3113 In advising, if thou observest any Counsel, amongst the rest to swim rather against thy own Stream than with it; suffer it, and consider perhaps he that gave it is thy best Friend; for 'tis a Sign, that his Speech is not embased with that Servility, which is a common Disease in weak fawning Spirits: Yet this holds not always; for sometimes it may be his Ignorance, sometimes his Pride, sometimes his contradicting Humour; and these a wise Man may distinguish by surveying the Reasons he produces, and laying Probabilities together.

3114 The many Inconveniencies that Life is exposed to, require thou shouldest not be too sensible of every little Hurt. What thy Mind yields not to, makes but a slight Impression, and does thee but a very little Harm. 'Tis the Softness

ness and Suffering of our Spirits, that gives and continues the Pain. But Brawniness and Insensibility of Mind is the best Armour thou canst have against the common Evils, and Accidents of Life; and it being a Temper that is to be got by Exercise and Custom more than any other Way, thou shouldest begin the Practice of it now in thy Youth.

3115 A Temper of Peace, Thankfulness, Love and Affection is much more a proper Frame for Prayer, than that of Fervour, and Discomposure. Under the Dread of Mischief impending thou wilt be no more fit for a comfortable performing of the Duty of praying to God, than thou canst be for Repentance on a Death-bed. For these Discomposures will affect thy Mind, as the others do thy Body. And the Discomposure of Mind must necessarily be as great a Disability, as that of the Body, and much greater: Praying being properly an Act of the Mind, not of the Body.

3116 Thou oughtest not to suffer the Depth of thy Capacity to be sounded, if thou wilt be esteemed of the Vulgar? Thou oughtest, on the contrary, to behave thyself after such a Manner, as never to discover all thy Ability; and that no Man may assign limits to thy Understanding and Learning: for let a Man be never so learned, the Opinion we have of him, when we know him but by halves, goes always further than the Idea we conceive of him, when we are wholly acquainted with him.

3117 Chusing implyeth approving; and if thou fixest upon a Person for thy Friend, against whom the World hath given Judgment, 'tis not

so well-natured, as to believe thou art altogether averse to his Ways of living, since it doth not discourage thee from admitting him into thy Kindness. And Resemblance of Inclinations being thought none of the least Inducements to Friendship; thou wilt be looked upon at least as a Well-wisher to, if not a Partner in his Faults. If thou canst forgive them in another, it may be presumed thou wilt not be less gentle to thyself.

3118 If thou despisest any, be sure to keep it private to thyself, and let no body know it, lest it bring Evil upon thee. For there is no Action in the Behaviour of one Man toward another, of which humane Nature is more impatient than of Contempt: it being a Thing made up of these two Ingredients, an Undervaluing of a Man upon a Belief of his Worthlessness, and a spiteful Endeavour to engage the rest of the World in the same Belief: So that the immediate Design of Contempt is the Shame of the Person contemned, and the Effect of it may be bitter Revenge.

3119 When thou hearest a Man speak a quick Thing, with a great deal of Smartness, if that Thing has nothing in it, but a mere Flash of Fancy, thou art not therefore to think him a Man of Sufficiency, but rather the contrary: for his Thoughts are so quick, that they fly before his Business: altho' it be indeed a fine shining Thing, to hit off the very Knot of a Matter at first Stroke; yet if it be concerning only a trifling Subject, that Quickness is but Levity, which is but a very indifferent Qualification for a Man of Business.

3120 It is to be observed in some, that they might be worth much, if thy would take care to supply certain little Defects: To some Seriousness is wanting, for fault of which great Qualities have no Lustre in them. To others Sweetness of Carriage; the Want of which their Companions soon discover. In some more Briskness is desired: and in others more Reservedness, &c. It would be possible for thee to conquer and supply all such, if thou wouldest take the Pains to mend them. For Reflection and Endeavour may turn Custom into a second Nature.

3121 As to the Matter of Railery, use all possible Prudence and Circumspection. To suffer it, is a Kind of Gallantry: But to offer it, is a Sort of offering Battel. He that suffers it, passes for a Man of good Nature, Gayety, and Innocency, and is permitted to sit quiet, and safe; he that is testy, and nettled at it, provokes the Company to nettle him the more. Certainly, the best Way is, to let it pass without making too much of it. Before thou beginnest it, first know the Reach and Temper of him with whom thou intendest to make thyself merry.

3122 Thou wilt find, that one of the great Benefits of Friendship, is, that it helps us in our Sorrows and Sadnesses, and prevents Melancholy and Peevishness. Those Discontents sting the deepest, that are such, as may not, with Safety, be communicated: for then the Heart bursts for Want of Vent, and the Soul pines away, and starves for Want of Counsel, that should feed and cherish it. Sorrows entertained and smothered, collect still, and still habituate it so, that by Degrees all good Disposition

fition and Humour gives Way, to a harsh Morosity; and so sows the sweetest Soul, as to turn it into Spleen and Testiness.

3123 When thou reprovest or admonishest any one, Mildness and Affability will be as necessary as even Prudence itself: For the Reprehension which cometh from a foul-mouth'd Person hath no great Force, and is imputed rather to his ill Humour, than to any desire he hath to amend his Brother: But the Admonition which cometh from a gentle discreet Man is well taken, and the Party who received it persuadeth himself it is upon great Cause, and of great good Will, that the other, being so wise and so kind, useth it.

3124 Men complain of the Length of Art, and Shortness of Life; but if we would acknowledge our Error herein, we should own, that this Unhappiness comes not from hence, that our Life is too soon at an End, but from our beginning in Virtue and Learning too late: Consider thou art now young, and may'st make Life the longer for the Knowledge of good Things, if thou settest about it in the Morning of thy Age. They that rise not till Noon have no Right to complain that the Day is too short: They might have retarded the Evening, by being diligent in the Morning. Since thou canst not set the Period of Life further off, thou oughtest to begin to live the sooner, and labour the harder.

3125 It's of great Moment for thee to have right Notions of Conversation: The Beauty and Life of it consists not in artificial Faces, phantastick Dresses, arch Motions, Shrugs, and Cringes

ges ; much less in mechanick (for so I may call set Forms of) Chat, but in a prudent, diligent, and faithful Discharge of the Duties we owe to all those several Relations we stand in, and the Observation of those Laws of Society which true Philosophy and good Breeding prescribes. Slights, and Tricks, and Arts, may entertain a little, and divert a while ; but it's Virtue only, Benignity, and Integrity, that charm and captivate : The first may open us the Way to Mens Houses, but the latter to their Bosoms, and to their Hearts.

3126 Be thoroughly advised when thou reprehendest ; to reprehend well is the hardest and most necessary Part of Friendship ; for if it be rashly and unadvisedly done, tho' it be otherwise a Benefit, yet an unwary Proceeding may turn the Benefit into Injury, and then it strengthens the Error, and wounds the Repeater. Besides, in Reprehensions, every Man that reproves or advises, assumeth as it were a Transcendency over the other ; which if it be not allayed with Protestations of Kindness, as well as strengthened by Reasons, grows hateful, so that even the Reprehension is many Times the greater Fault of the two.

3127 Since thou art to look on thy own Good and Preservation as thy main Concern, thou art not to be taxed with Inconstancy, when upon the Vicissitude of humane Affairs, thou also admittest of some Change in thy Designs and Procedure, yet continuest constant and resolute as to the End thou hadst proposed to thyself ; and this is but to follow the Example of good Navigators, who being bound
for

for such a Part, yet upon Alteration of Wind and Weather, seem to change their Course; but still in the Midst of the Tempest, they mind the Prosecution of their Voyage, and Preservation of the Vessel.

3128 At the Day of Judgment thou shalt not be asked what Proficiency thou hast made in Logic, Metaphysic, Astronomy, or any other Science: But whether thou hast lived according to thy Nature, as a Man endued with Reason and Morality. In that Hour it will more avail thee that thou hast thrown a handful of Flour or Chaff in Charity to a Nest of contemptible Pismires; than that thou couldest muster all the Hosts of Heaven, and call every Star by its proper Name, for then the Constellations themselves shall disappear: The Sun and Moon shall give no more Light, and all the Frame of Nature shall fall in pieces and vanish; but thy good and bad Works shall remain for ever recorded in the Archives of Eternity.

3129 Thou canst not for thy Life but sometimes light into bad Company: If thou continuest Society with them thou endangerest thyself; either by participating in their evil Actions, or else by conniving at them. If thou labourest to avoid such Associates, or being unhappily fallen among them seekest for a present Escape, they will dislike and sling at thee, and impute thy Departure to Pride, Singularity, Preciseness, and Hypocrisy; but let not Shame, or Fear of Reproach from ill Men cause thee to endanger thyself: Thou wert better fly from them, and be ill spoken of, than stay to be like them, and hurt thyself.

3130 If thou carest indifferently all the World, and promisest all those who make any Address to thee, to serve them without any such Intention: Deceive not thyself; thou wilt by these Means never make thyself many Friends, nor get a Reputation of being civil and obliging: On the contrary, tho' thou blindest them at present by such Procedure, it will not be long before they be disabused; and then so far will they be from building upon what thou sayest, that they will scarce ever give Ear to thee after; regarding thee only as a Comedian, who says what he thinks not, and whose only Care is to acquit himself well of the Part he hath undertaken to act.

3131 If thou usest Vigour and Resolution in Business, thou canst never miscarry thyself, tho' sometimes thy Designs may. Thou canst never be a Loser in Reputation, but generally wilt appear a considerable Man among unfortunate Accidents, and wilt make even ill Success itself attest thy Sufficiency; but commonly Difficulties give way to Diligence and Resolution, and if to day will not, to Morrow will smile upon Enterprizes. There are lucky Minutes in Business, when what before had Wind and Tide against it, now moves with the Stream; and then wilt thou carry thy Point if thou lettest not slip the lucky Minute thro' Negligence, or failest not thro' Faint-heartedness, or Laziness, to urge and push on thy Success.

3132 Thou art to aim at the strengthening the Authority of thy Mind, and the weakening the Force and Power of thy carnal Appetites: By Consequence thou oughtest to examine thyself

self by what Arts, by what Practices the Light of thy Understanding comes to be obscured, the Authority of thy Reason weakened, the Tenderness of thy Conscience to be so much blunted, and worn off: And when thou hast discovered this, thou must avoid all those Things as Temptations and Snares; thou must shun those Paths, as those that lead to Danger and Death; and whatever thou findest to have a contrary Tendency, those are the Things thou must do and follow. How happy wouldest thou be? how perfect wouldest thou soon grow, if thou didst Conduct thyself thus?

3133 In this thy Age, while thou art young and raw, and soft natur'd, thou art apt to think it an easy Thing to gain Love, and reckonest thy own Friendship a sure Price for another Man's: But when Experience shall have once opened thy Eyes, and shewn thee the Hardness of most Hearts, and the Hollowness of others, and the Baseness and Ingratitude of almost all, then wilt thou find, that a Friend is the Gift of God, and that he only who made Hearts can unite them: For it is he only who creates these Sympathies and Suitablenesses of Nature that are the Foundation of all true Friendship; and then by his Providence brings Persons so affected together: Still it is the invisible Hand from Heaven that ties the Knot, and mingles Hearts and Souls by secret and unaccountable Conjunctions.

3134 Suffer not a fine Face to bewitch thee. Scarce any Marriage has been on both Sides happy, that had no other Foundation than what comes from the Charms of an outside Beauty, which

which is far more fit to increase a Man's Appetite, than to settle any true Liking; and will sooner procure Fondness than real Love, the fatal Effects of which is Jealousy, that cursed Bane to all the Pleasures of the Marriage Bed; which makes their best Delights a raging Torment, and turns the greatest Blessings into the greatest Plagues; so that to have this without Virtue, is a Thing that none but stupid and senseless Persons would endure; for then it's like a hot burning Coal, whose bright and sparkling Looks many may gaze upon with Admiration enough, but none but Fools and Madmen are willing or daring enough to touch.

3135 Every one is for denying, extenuating, or throwing the Blame on others, and never will confess a Fault, and take it upon himself; but this, instead of getting it excused and pardoned aggravates it, and makes it worse, and angers the Party concerned, and so it doth Mischief instead of Good. I advise therefore (unless it be a furious, unforgiving Person, and the Thing be a Crime that must not be owned) frankly to own it, to shew how thou wast brought into it, and wish thou hadst not done it. It's likely this ingenuous dealing and throwing thyself upon his Kindness, may work upon his good Nature, and so the Storm may pass off without more Mischief; but this must be managed artfully in a middle Way between Sneaking and Arrogancy.

3136 Admire not those Persons whom thou seest lavishing away their Life and Estate in excessive Hospitality, and perpetual Entertainments. And put not any Trust in them, for it's commonly

monly Pride and Desire of Popularity, not a Redundance of good Nature and Philanthropy, that prompts them to be so over bountiful. An undeniable Argument of this is, that when their Fortunes are spent, and they are ashamed the World should despise them for the Alteration, nothing is more frequent than for them to fall to any base, dishonest Shifts, and private Couzenage to cheat their Creditors, and maintain their former Grandeur; for Pride will practise any Thing rather than let her Post decline.

3137 It's certainly a most generous and enlivening Pleasure, which Results from a seasonable Liberality, when thou seest a Man struggling with Want; his very Spirit, as well as Body stooping under the Pressure: If thou then relievest him, the humane Nature within thee, which is common to you both, does by a Kind of sympathetick Notion, exult and raise up itself; but if thou hast any Piety, that must do it much more; for as the former shewed thee thy own Image in thy poor Brother, so this shews thee God's. And how transcendent a Satisfaction must it be, to have paid some Part of Gratitude to thy Creator for thy own Being, by making thyself in thy low Sphere the Giver or Preserver of that Life which he first breathed into another.

3138 None can be constrained to relinquish his own Opinion, nor is it equal for thee to make thy Apprehension the Measure of Another's; and thou differest from him as much as he doth from thee; and whether thou art in the Right or Wrong is not to be determined by thy partial Self. And if thou but seriously considerest

sidereſt how cloſely the Generality of Men are wedded to their own Conceptions, and how ſondly they doat upon the Brats of their own Fancy, and how unwilling they are to be accounted ignorant; and withal, how uncomely a Thing it is to contend about a Goat's Beard, or a Lock of Wool (and truly moſt vehement Altercations are commonly of no higher Concernment) and what a Diſturbance all this is to the Company; thou wilt (I doubt not) be extremely cautious how thou engageſt in a verbal Combat.

3139 Many bear patiently imaginary Croſſes, which never happen; they fanſy to themſelves great Evils, to come, and they go thro' them with great Courage, and upon this Account reckon themſelves patient: Yet in the mean while the little Vexations that occur daily diſſolve them into Peeviſhneſs, and fretful Anger, and they cannot bear the leaſt Croſs or Contradiſtion when it is preſent. But thou muſt beware of this Illuſion, and conſider that great Occaſions of Patience happen but ſeldom, whereas the leſſer are very frequent: Almoſt every Hour thou wilt have Opportunities of exerciſing this Virtue, either by bearing with others, or by checking and correcting thyſelf. And thou ſhouldeſt alway bear more chearfully that Croſs which is of God's ſending, than that which is thy own Choice; for that which God appoints is always beſt, whereas thou art ignorant, and often deceived.

3140 None can be ſaid to die ſuddenly, but he that hath not thought of it enough. Thou haſt carried Death about thee ever ſince thou waſt born. Thou haſt been entertained with dai-
ly

By Spectacles of Carcasses and Funerals. Thou hast heard and read so much of the Frailty of Life, and Certainty of Death ; dost thou not know, that every Moment thou livest brings thee nearer thy End ? Thy Cloaths wear out, thy Houses decay, and all Things perish, and dost thou look that thy Body should be immortal ? What are the common Accidents and Diseases of Life, but so many Warnings to thee to prepare for a Remove ? Thou hast Death at thy Table, in thy daily Food and Nourishment ; for thy Life is maintained by the Death of other Creatures, and thou hast the lively Picture of it every Night for thy Bedfellow in Sleep : With what Face then canst thou charge thy Misfortunes with sudden Death, that hast spent thy whole Life both at Bed and Board among so many Remembrances of thy Mortality ?

314. It will not suffice that thou in general endeavourest to keep under thy Appetites, and unruly Passions ; for corrupt Nature is well enough pleased with all the Apparel of Formalities of Mortification, Self-denial, and Victory over Passions ; and Philosophers grow in Love with the fair Ideas of Virtue in this pompous Attire ; and many in this have deceived themselves, and boasted of Conquest over their evil Inclinations, because they find not in themselves an Aversion to Virtue and good Desires : But when it comes to Trial indeed, and they are no longer to fight with a Notion of Sin in general, but with a present urging Lust, with a present Uneasiness and Necessity, with some Provocations to Anger, or to Impatience ; then it appears how vain,

vain, how weak and insignificant were their great Thoughts and fine Resolutions.

3142 What wonder if Men are surprized with Death's sudden Call, when they have to deal with a painful Disease, that will suffer nothing else to be tended? With Heirs, with Legatees, or Expectants, with Creditors, or Debtors, with Wife and Children, with Kinsfolks and Servants, with Friends or Enemies, and moreover with the World; which because he hath loved too much, he leaves sore against his Will. Besides, he hath to deal with the Death of the Body, for which he is not duly prepared; and last of all with Satan, who then attacks him with all his Forces, with Hell, which then appears in the most dismal Shape, and in all its Terror. But know thou, that Moment of Time will not be sufficient for such a Multitude of Business, therefore thou oughtest to be in earnest and diligent, to take great Care before-hand, that thou comest well provided to the last and sharpest Combat.

3143 Break not off Friendship for a single Heat, nor continue it against Reason. Passion, Anger and Unkindness, may give a Wound that shall bleed and smart, but it is Treachery only that makes it rankle and mortify. The Reason of the Difference is manifest; for hasty Words or Blows, either may be only an Effect, of a sudden Passion, during which a Man is not perfectly himself; but no Man goes about to deceive and ensnare another in a Passion, nor to lay Trains, and set Traps, and give secret Blows in a present Huff: No, this is always done with Forecast and Design, with a steady Aiming, and
a long

a long projecting Malice, assisted with all the Skill and Art of a managed Hypocrisy; and perhaps, not without the Pharisaical feigned Guise of Self-denial, and Mortification, which are Things in which the whole Man, and the whole Devil too are employed, and all the Powers and Faculties of the Mind are exerted and made use of.

3144 Love not Virtue more for its Glory than its Goodness sake. Some aspire after Good, because it is a Thing high and transcendent: They live a strict and severe Life, because it denotes a brave Spirit: They preserve inward Peace, because it is pleasant: They enquire after the Way to Heaven, and to that Purpose consult many Books, that they may enlarge their Knowledge, and satisfy their Curiosity; and they walk in the narrow Way to Perfection, that they may Delight in themselves, and admire their own Excellencies; all this these Men do for to please and magnify themselves. When they think most to serve God, they only serve their own Pride; and when at last they shall expect great Rewards, they shall find their Hands empty of good Works, and their Hearts full of nothing but Self-love. Therefore thou oughtest to seek God with Humility, with Singleness of Heart, and a sincere Spirit, to love him above all Things, and for his own sake,

3145 *Cave illos quos notavit Deus.* Beware of those whom God has marked. He that hath any Thing fixed in his Person that doth induce Contempt, hath also an ardent Desire to rescue and deliver himself from Scorn. Upon this he becometh envious and malicious, as desiring others
may

may be brought to the same Level in some Kind or other with him. Hence also he grows bold and insolent, as standing up sturdily in his own Defence; vigilant also and watchful to catch all Opportunities of doing shrewd Turns. But it must be confessed and allowed, that all deformed Persons are not thus; for some, that they may throw off the Unkindness of Nature, take a quite contrary Course, and walking in the Ways of Virtue, Humility, and perfect good Nature, merit the Esteem, and Love of all they live and converse with. Thus crooked Men are observed to be, either notoriously Bad, or most excellently Good.

3146 Look not about thee to ask another what Sort of Man thou art, and whether thou actest well or ill; but look inward, examine thy own Thoughts and Inclination; know for thyself and stand by that. Opinion makes us judge and esteem ourselves, not according to our own Sense and Consciousness, but according to the vain Thoughts and Talk of other Men. We defer so much to others Opinions, that except they will please to count us happy, we cannot be so. We are not contented to live to ourselves, but we must also entertain a troublesome, imaginary Life, to please we know not whom, People that perhaps know us not, and to be sure care not for us; whose Judgment we slight in other Things, thus neglecting that true and real Life which we ourselves enjoy, we make it our Care and Endeavour to preserve and adorn that Life which depends on others, and hath no Subsistence but in another's Fancy: And so far doth this Delusion prevail, that what we ourselves
 feel

feel and know, is nothing to us except others be acquainted with it also.

3147 Good Nature is the very Air of a good Mind, the Sign of a large and a generous Soul, and the peculiar Soil on which Virtue prospers. But the World having a Notion of it that is very Wrong, and of mischievous Consequences, I desire to set them right, and let them know, that that is not to be called good Nature by which Men become impotent and incapable of withstanding any Importunities, be they never so unreasonable, be they never so dangerous, or refusing any Temptations; but as if they were crippled in their Powers, or crazed in their Minds, are wholly governed by Example, and sneakingly conform themselves to other Mens Humours and Vices; and in a Word, become every Man's Fool that hath the Confidence to impose upon them. Now this is so far from that lovely masculine Temper of true Complaisance, that it is indeed no better than a childish Bashfulness, a feeble Pusillanimity, a silly Softness of Mind, which makes a Man first the Slave and Property, and then at last the Scorn of his Company.

3148 Thou hast no Reason to cease thy Study and Enquiry into the Word and Will of God, as if thou knowest already what is necessary to be known. I have heard some excuse themselves from such Studies by a Wish, that they could practise what they already know, and then they should not doubt but to do well enough. Such Backwardness and Excuses argue only that their Conscience is already troublesome to them for their Breach and Neglect of Duty; and they are afraid if it should be further
informed,

informed, it would give them greater Disquiet, or they should be constrained to that Strictness of Life, that would be very uneasy to them, so that tho' they wish they could practise what they know; yet indeed, the Reason why they desire not to increase in Knowledge is, because they have no real Mind to mend their Practice, nor be bound up to that Exactness of holy walking, that the Word requires.

3149 Thou may'st possibly meet sometime or other with a certain grave supercilious Sort of a Gentleman, who pretending great Goodness to thee, but really intending great Glory to himself, will be continually haunting and persecuting thee with his Wisdom, and Advice. I suppose I need not forewarn thee to keep out of his Walk, for thy own Uneasiness will do it enough; he is a dreadful Friend; he'll take the Advantage of his own Experience; he'll propose all his Counsels as Laws, and with the Air of a Master, that takes away the Privilege of examining what he says, will endeavour to force thy Mind by Authority, rather than win it by Reason; he'll never fail to give himself for an Example, and apply to all his Purposes his Observations of former Times, when he was a flourishing young Man; he'll bring his own Adventures for Proofs. He has seen all that he advances; every Thing that he says is extraordinary, and worthy to be laid up. And the fear of not saying enough to persuade, makes him always say too much to be believed or regarded.

3150 Lay aside Constraint (in Company) and Subtilty, it's enough in common Conversation,

L

to

to preserve Decency and Order; as to the rest, thou may'st sag as low as the Earth, if they seem to desire it, or do so themselves. The Learned often stumble at this Stone, they will be always shewing their utmost Skill, and how much they excel the rest; and so they strew their Discourses all over with Flowers of their Eloquence, and quote *Plato* and *Aquinas* in Things, that the first Man they meet could determine as well; the Learning that cannot penetrate their Sculls, hangs still upon their Tongues.

3151 When thou wouldest make a Jest to excite Laughter, 'twill be best to speak in a cold and serious Manner, that the Company may be pleasingly surprized in seeing thee Serious in the Midst of Persons who rend the Air with Laughter. Yet I have observ'd some who laugh'd so heartily all the Way they were uttering of witty Things, that they made the Company the best Divertisement in the World; but then their Way and Manner became only themselves, and was not to be imitated by others. As I conceived the Thing which took so much was, that they shewed nothing of Pride and Conceitedness, or any Thing of hidden Preference of themselves before the rest (which would have given Disgust) but shewed all along a wonderful Sweetness of Nature, and Gaiety of Temper; which joining with the Sentiments of the Company, and causing them to laugh together with them, rendered all of a Piece, and prov'd exceedingly endearing, obliging, pleasant, and merry.

3152 Upon a Journey Men use to put on all the Pleasantness they can, and to make Sport of all

all the Inconveniencies of the Ways and Weather, and little cross Accidents that befall them. And thus, if thou hast but the Art and Wisdom to do it, many of the lesser Inconveniencies of Life might well enough be played off, and made Matters rather of Mirth and Diversion, than of Melancholy, and serious Trouble. But there are some Evils and Calamities of humane Life that are too heavy and serious to be jested withal, and require the greatest Consideration, and a very great Degree of Patience to support us under them, and enable us to bear them decently; as the Loss of Friends and dearest Relations; as the Loss of an only Son grown up to be well fix'd and settled in a virtuous Course, and promising all the Comfort to his Parents that they themselves could wish; these certainly are some of the greatest Evils of this World, and hardest to be born. For Men may pretend to what they will, to Philosophy and Contempt of the World, and of the perishing Comforts and Enjoyments of it, to the great Extirpation of their Passions, and an Insensibility of these Things, which the weaker and undisciplin'd of Mankind keep such a Wailing and Lamentation about. But when all is done, Nature hath framed us as we are, and hath planted in our Constitution strong Inclinations and Affections to our Friends and Relations; and those Affections are as naturally moved, upon such Occasions, and pluck every String of our Hearts as violently, as extreme Hunger and Thirst do gnaw upon our Stomacks. Whatever we mightily love, doth in some Sort become a Part of

L 2

ourselves,

Honesty ought to have Wisdom (tho' not ill Craft) for its Guard: for since we are fallen into an Age full of Artifice; wherein Words, which were invented to express our Thoughts, seem now to be applyed only to the concealing them with a good Grace; it must be confessed, that Innocence had need of a Mask. And 'tis no less imprudent to lay open thy Heart to those that are always upon the Watch; than it would be to march quite naked among Enemies whom we could neither offend, nor defend ourselves from.

I would have thee deal wisely; yet so sincerely, that thou needest not fear the Examination of thy Purposes and Actions: and hast no Reason to refuse Witnesses, even of thy very Thoughts, if such a Thing were possible.

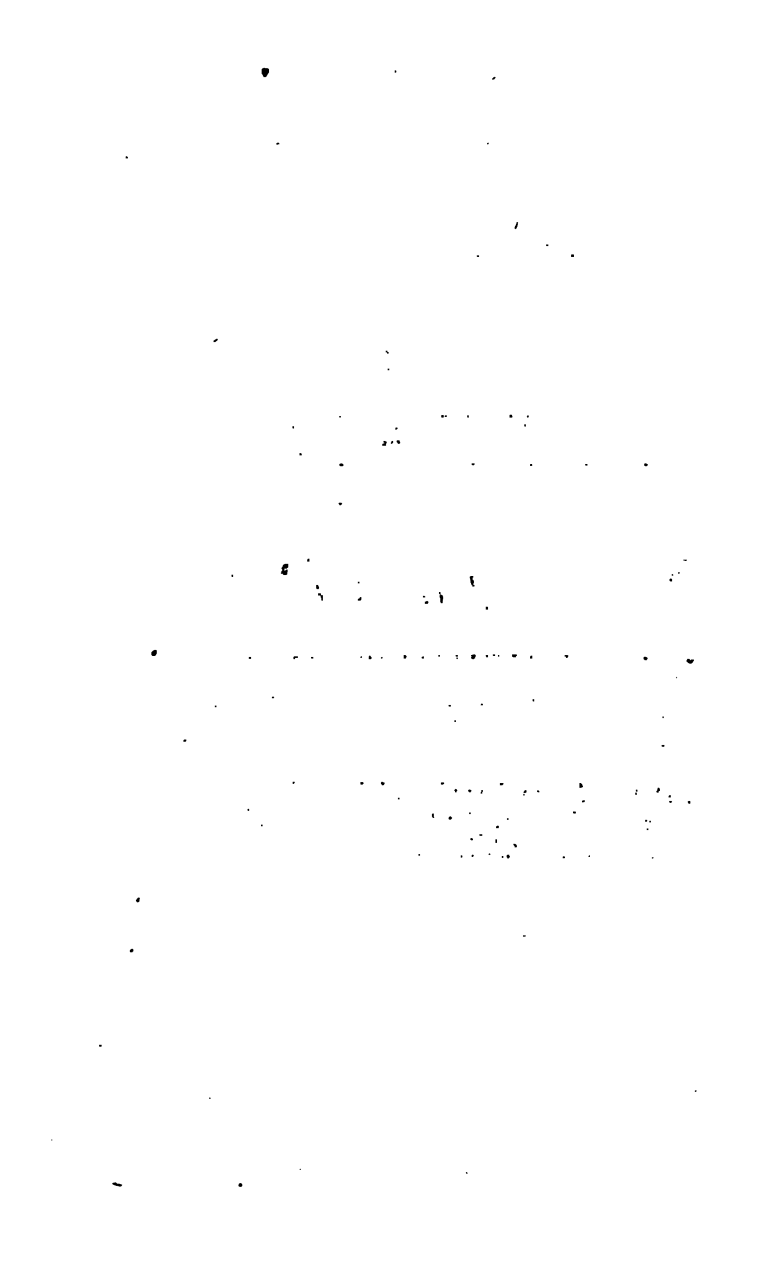
Subtilty and sly Carriage always causeth Suspicion; but Wisdom purchaseth Respect. Wherefore I would have thee know, that Closeness of Heart, or discreet Diffimulation in Matters of Consequence, is Wisdom; and it may be served without tricking ill Craft, by an Openness in Things of less Moment. But Sincerity, tho' in itself a Virtue, yet may sometimes be as blameable as a Lie. That is, when thou usest it unreasonably: When thou speakest with Sincerity of Things thou oughtest to be silent in, thou wilt offend those of whom thou speakest: And thou wilt give them Cause to accuse thee of Imprudence, Incivility, and Want of good Nature.

In all thy Dealings (where the Matter will bear it, and the Persons concerned are fit for it) use a kind of Openness and Freeness. Such Behaviour

A N.
APPENDIX
CONCERNING
Sincerity and Deceit.

At Dolus obscuro gradientes aëre sepsit ;
Et multo nebulæ circum transfudit amictu.

*Let no Man go beyond, and defraud his Brother,
in any Matter: for the Lord is the Avenger of
such. 1 Thessal. iv. 6.*





CONCERNING

SINCERITY and DECEIT.

IT behoves thee to distinguish between Deceit, and Dissimulation. Deceiving or imposing upon others to their Prejudice, is always and utterly unlawful. But that Sort of Dissimulation which means no Ill; or is no other than Concealment of one's Mind, is not only lawful, but in many of the Affairs of Life absolutely necessary: for Nature gives every one a Right to defend himself; and surely, Silence is a very innocent Defence.

By prudent Dissimulation, thou may'st sometimes parry, and put by many Injuries; and prevent many Affronts, which could scarce be done without it.

Let thy Sincerity be ever accompanied with Prudence and Circumspection. Thou art bound always to speak sincerely when thou dost speak: but thou art not bound always to speak.

Honesty ought to have Wisdom (tho' not ill Craft) for its Guard: for since we are fallen into an Age full of Artifice; wherein Words, which were invented to express our Thoughts, seem now to be applyed only to the concealing them with a good Grace; it must be confessed, that Innocence had need of a Mask. And 'tis no less imprudent to lay open thy Heart to those that are always upon the Watch; than it would be to march quite naked among Enemies whom we could neither offend, nor defend ourselves from.

I would have thee deal wisely; yet so sincerely, that thou needest not fear the Examination of thy Purposes and Actions: and hast no Reason to refuse Witnesses, even of thy very Thoughts, if such a Thing were possible.

Subtilty and sly Carriage always causeth Suspicion; but Wisdom purchaseth Respect. Wherefore I would have thee know, that Closeness of Heart, or discreet Dissimulation in Matters of Consequence, is Wisdom; and it may be served without tricking ill Craft, by an Openness in Things of less Moment. But Sincerity, tho' in itself a Virtue, yet may sometimes be as blameable as a Lie. That is, when thou usest it unreasonably: When thou speakest with Sincerity of Things thou oughtest to be silent in, thou wilt offend those of whom thou speakest: And thou wilt give them Cause to accuse thee of Imprudence, Incivility, and Want of good Nature.

In all thy Dealings (where the Matter will bear it, and the Persons concerned are fit for it) use a kind of Openness and Freeness. Such Behaviour

haviour will make others free to thee; and will get thee the Report of upright Dealing: And then Men will negotiate more sincerely, and plainly with thee, which will make thy Transactions easy.

Truth and Sincerity ought to be Mistress not only of thy Heart and Mind, but also of all that appears in thee, or comes from thee. That is, thy Words ought never to disagree with thy Thoughts or Actions: And there should be nothing within thee, that gives thee the Lie.

Of all Things in the World give not thyself up to Lying. A Lyar is a most detestable and most miserable Wretch. He excludes himself from the Society of prudent and good Men; and most horribly joineth himself to the Devil, yielding up himself to his bitter Bondage and Power.

Be always so precisely true in whatsoever thou relatest of thy own Knowledge, that thou may'st get an undoubted and settled Reputation of Veracity: and thou wilt gain this Advantage by it, that every body will believe (without further Proof) whatsoever thou utterest; be it never so strange.

Hold to Truth; and it will make thee safe, and easy. One that was going Ambassador to *Venice*, begged of Sir *Harry Wotton* Advice how he might carry himself among those superfine Politicians. Sir *Harry* told him he should always speak Truth. It will be the greatest Blind in the World: They'll not believe you, because they'll still look beyond it, to find out some Piece of fine Craft; and come what will, you'll keep safe, and incur no Blame.

Be religiously nice, even to Superstition, in keeping all thy Promises or Covenants, tho' in never so slight Matters; and tho' afterwards thou perceivest, thou mightest have done better: Yet let not any precedent Act of thine be altered by any After-accident. Let nothing make thee break thy Word, or Agreement; unless it be unlawful, hurtful to the Party, or impossible. And therefore, whenever thou art not very certain of Performance, have a care to make them conditional.

If thou refuseth Dignities, Preferments, or Praises, out of a seeming Lowliness of Mind, and Contempt of the World: and at the same time underhand strivest to obtain them; or to propagate thy Fame by a feigned Renunciation: Know this, that thou art guilty of an abominable Falsity, and an arrogant Humility not to be endured by Men of Sense and Probity.

If thou dost Acts of Charity, that thou may'st be seen of Men, and have the Name of a good and a charitable Person; or if thou intendest, thy Charity should be an *Abraham's* Pillar, to continue thy Name to Posterity: In these Cases, thy Charity (as thou callest it) to others, is only Love to thyself, and thou hast thy Reward.

As for mendicating fishing Presents, which are given with no generous Intention; but are Baits of a small Fly, to take a great Fish with: These are in Truth but a cunning Sort of Begging, and no better. I hope, thou wilt take up so generous a Mind, as to disdain, and utterly detest them.

When thou hast a Mind to buy a Thing, see that thou dost not disparage it, by putting about

suspi-

Suspitions of its Goodness, or publishing Faults, which thou knowest not to belong to it; but inventest, to the End, that thou may'st put by another Buyer, and may'st get it thyself for less than it is worth. These are most pitiful, shameful Tricks, which, 'tis to be wished, were no where to be found, but among the Poorest, Lowest, and Worst of the People.

In Bargaining and Selling any thing (let the Way of the World be what it will) do not thou deceive the Buyer; not only by direct Falsity, but even by speaking what is true, in a Sense not understood by him. Otherwise he thinks, he buyeth one Thing, and thou dishonestly deliverest another.

If thou denyest, or by any Art concealest the Faults, which thou knowest are in thy Commodity; or if thou commendest it for good Qualities it hath not; or if thou sellest by false Measures, Weights, or Tale; or if thou exactest a Price beyond its real Worth, and present Market: In these Cases thou lettest not the Buyer have what he thought he bought of thee; and thou takest of him some Part of his Money for nothing at all: And so thou art guilty of Lying, Extortion, and Thievery.

But if thou confirmest all by Oaths and Imprecations, (as Traders very often do) thou then addest Perjury to all the rest. And what a Heap of Villanies are here gathered together, enough to sink a poor Soul to Destruction; and all this, only to screw a little more Money out of his Neighbour's Pocket; and that sometimes so very little, that 'tis a Miracle, that any Man that

thinks he has a Soul, can set it at so miserable and contemptible a Price.

When thou sellest, let not the Price be heightened by the Necessity, or Unskilfulness of the Buyer: For the first is direct Uncharitableness to the Person, and Injustice in the Thing, because the Man's Necessity could not naturally enter into the Consideration of the Value of the Commodity. And the other is downright Deceit, Oppression, and Extortion. Thou wouldest not willingly be served so thyself.

'Tis a very great Mistake in thee, if thou thinkest of getting a good Name, and lasting Reputation in the World, by Tricking and false Appearances.

If Integrity do not make thee prosperous and rich; yet it will at least keep thee from being miserable: A quiet and good Conscience is a continual Comfort come what will.

There are, I believe, not many Instances of Men, who (if they understood and minded their Business) have ever suffered much by their Uprightness and Integrity in Dealing: it being very hard to imagine, that a Trader should be a Loser, by those Virtues which advance Credit and Reputation.

If thou employest plain Men, and canst find such as are commonly honest; they will work faithfully, and do thy Business according to thy Orders. But cunning Fellows will, for their own Credit, venture without Comthand: and from thy Business try to derive Credit to themselves, without Regard to thee.

If thou trustest a known Knave, thou hast no other Recompence, but to be accounted a Fool for

for thy Pains: And if thou trustest thyself into Ruin, and Beggary, thou failest unpitied, a Sacrifice to thy own Folly and Credulity. For if thou sufferest thyself to be imposed upon by a known Deceiver, thou goest Partner in the Cheat, and deceivest thyself; and then thou art despised, and laughed at as a soft easy Fellow; and one that is as unfit to be relyed on for thy Weakness, as the other can be for his Falseness.

In dealing with cunning Men thou shouldest ever consider their Ends, to interpret their Speeches. And it's good to say little to them; and that which they least look for.

Thou art to believe a Man when he promises what may turn to his own Advantage, as well as thine.

A Man's Word that tells thee he is thy Friend, ought not to be taken for his saying so; nor ought he to take thine. Both one and the other ought to give Proof (if they have Opportunity) of what they say. And nothing can give greater Assurance that two Men are Friends, than when Experience makes them mutually acknowledge it, whensoever Opportunity serves; or can be found out.

If some Sort of Exigence should so bring it about, as to cause a Man of usual Honesty and something of Conscience, to dissemble, thou may'st easily perceive it: For he will seem disturbed, and lost in himself, and will hesitate in his Discourse, because he feels his Heart and Tongue divided; which pulls him two different Ways at once.

Be ever prudent and wary; and take heed of being caught: and presume not upon thy own Sufficiency too much: Men are every Jot as easily imposed upon, as Birds, Beasts and Fishes, while the Eagerness of Appetite suspends the Exercise of Reason. A Treat, a Woman, a Bottle of Wine is the same Thing, that a Worm, a Gudgeon, a Grain of Corn, or a Bit of Flesh is to those Animals. We snap at the Bait without ever dreaming of the Hook, and Trap, and Snare.

Let Conscience, and Honour, and good Nature, govern all thy Actions, and Dealings. Let particular Interest and Love of thyself carry thee no further, than Equity and Charity will bear thee out.

In all Things preserve Integrity. The Conscience of thy own Uprightness will alleviate the Toil of Business, and soften the Harshness of ill Success, and Disappointments, and give thee an humble Confidence before God; when the Ingratitude of Man, or the Iniquity of the Times rob thee of other due Reward.

I would have thee perfectly scorn, and hate all Tricks and Cheats: And if at any Time thou makest Use of Artifice, let it be only as a Counter-poison; never to do Evil, but to avoid it; never to assault others, but to defend thyself.

Keep the Ways of Integrity and Justice; it's both more easy and more safe, than to turn away into Shuffling, and unfair Dealing. Yet commonly Mens Passions, Customs, and evil Inclinations lead them into By-paths.

Deceive

Deceive not, defraud not; but keep up to the strictest Rules of Justice, and Honesty. For all unjust Acquisitions will one Day prove like a barbed Arrow, that must be plucked back again; and that not without horrible Pain, and Anguish, or else will destroy thee eternally.

By no Means come into the Way of the Men of the World, that think themselves cunning, and are eternally counterfeiting, and dissembling: for the Advantage thou wilt get by it will be, never to be believed when thou seriously speakest Truth. I grant, this may once or twice perhaps pass upon Men; but to profess concealing of thy Thoughts, will be to give warning to all, who have any thing to do with thee, that whatsoever thou sayest is all but Lying and Deceit. And by how much more thou art subtil, and cunning, by so much thou art suspected and hated. And then when it is come to that pass, that the Opinion of thy Integrity is ruined, lost and gone; thou wilt every where have a hard Game to play.

In Treating and Business, instead of Craft and Cunning, make use of Affability, Sweetness, and Courtesies: By these thou shalt easily slide thro' Difficulties. And when thou succeedest not; yet thou wilt be likely to come fairly off.

If thou wilt be secret, thou must be (where Conscience will bear it) a Sort of a Dissembler in some Degree; for Men are too cunning to suffer a Man to keep an indifferent Carriage. They will beset him with Questions, and draw him on, and pick it out of him, so that without an absurd Silence he must shew an Inclination

tion one way; or if he do not, they will gather as much by his Silence as by his Speech. As for Equivocations they cannot hold out long.

If any trickstering Fellow come pumping of thee with crafty Questions, to get out of thee what thou oughtest to conceal, and hast no mind to give a resolving Answer, receive him civilly, but be not at the Expence of a Lie to send him going. A ready Man may find out many Ways to put his Passies by. One may be to better thyself of some Interrogation also, by which thou may'st rival the others; and either procure Forbearance, or draw him into an equal Hazard with thyself. Christ did thus to the Priests, *Matth. xxi. 24.* This may be easier done if thou guessest before-hand what will be asked for then thou may'st prepare thyself.

But if he persists and grows rudely Importunate, perhaps it may be thy best Way, with a smart Sort of Freedom to let him know thou understandest his Drift, and wilt not have that pulled from thee by Artifice and Tricks which thou mightest perhaps have told him, had he not insidiously gone about to overreach thee; and so on that Score thou may'st deny any further Converse in that Matter: But this may not be done to those that are much thy Superiors.

Whenever thou see'st a Man that would have beguiled and imposed upon thee basely, by making thee believe a pernicious Lie, thou may'st truly say of that Person; That's the Man who would have ruined me; who would have stripped me of the Dignity of my Nature, and put out the Eye of my Reason to advantage himself; or to make himself

himself Sport with my Damage, my Folly, and my Dishonour.

But the Falseness of a pretended Friend that has betrayed thee, does not give thee a Right to do the same by him. Thy Duty does not depend upon his Performance: His Faults don't authorize thine.

Use Honesty and Sincerity in all thy Transactions; 'twill put trickish Men out of their Play; 'twill break all their Measures by which they hoped to compass their evil Ends: For Knaves commonly think that nothing can be well done but by Knavery, but this is a great Mistake.

For put a Couple of artful sharpening Fellows together upon Business, and they shall fall into so many Tricks, and use so many Wiles to blind, overreach, and catch one another, that they will be able to bring nothing to pass in a long Time, and will leave it entangled, and not so well as they found it: Whereas if two understanding, honest, and plain Men meet about it, they'll easily and presently set the Matter right. And so the Lord Bacon might well say, there is a great Difference between a cunning Man and a wise Man, not only in Point of Honesty, but Ability also.

Trust not to a counterfeit Outside to hide thee: Flatter not thyself in thy Subtilty: Imagine not thou art so close that none can see thee, or find out thy Ways.

For Fraud and Art
if they be small means
True. And
secret, so ill

discerned
then if too
near their In-
terest, it out.
Also

Also Dissimulation requires too much punctual Caution to secure itself from being discovered; and the Pains thou takest to hide it, even that very often betrays it.

In fine, if thou beest a sincere, plain dealing, honest Man, thy Life shall be quiet and happy; thou shalt have the continual Feast of a good Conscience, shalt enjoy the Sweets of Society, and the Blessings of Friendship: And tho' thou art not rich, yet like the meek Man, thou shalt inherit the Earth.

But as for those that have given up themselves to Tricking and Treachery, they are the most miserable and lamentable Wretches living: Their own Heart will tell them they have been not a Whit better than highway Rogues: Their whole Life has been a continued Piece of Thievery, Pain, and Perplexity; and at last, if (which commonly happens) they come to Beggary, then (as it is in the *Psalms*) *They will grin like a Dog; and will go about the City. They will run here and there for Meat, and grudge if they be not satisfy'd.*

An ABSTRACT of Archbishop Tillotson's Sermon, upon John i. 47.

Sincerity signifies a Simplicity of Mind and Manners in our Conversation and Carriage one towards another; Singleness of Heart, discovering itself in a constant Plainness and Openness of Behaviour, free from all insidious Devices, and little Tricks and Fetches of Craft and Cunning, from all false Appearances and
deceitful

deceitful Disguises of our selves in Word or Action.

It is to speak as we think, to do as we pretend and profess, to perform and make good what we Promise, and really to be what we would seem and appear to be.

Not that we are obliged to tell every Man all our Mind, but we are never to declare any thing contrary to it. We may be silent, and conceal as much of our selves, as Prudence, or any other good Reason requires; but we must not put on a Disguise, and make a false Appearance and empty Shew of what we are not, either in Words or Actions.

Contrary to this Virtue of Sincerity is most of that Complement, which is generally in Conversation; and which for the most Part, is nothing but Words, and a Pretence of that Kindness and Esteem for Persons which we have not, or not to that Degree which our Expressions seem to import.

Which if done with Design is that which we call Flattery, a very odious Sort of Insincerity, and so much the worse, because it abuseth Men into a vain and foolish Opinion of themselves, and an ill grounded Confidence of the Kindness and Goodwill of others toward them.

Now besides that, all Hypocrisy and Insincerity is mean in itself, having Falshood at the Bottom; it is also often made use of to the Prejudice of others in their Rights and Interests when Men practise upon one another Falseness, Fraud, Perfidiousness, and infinite little Crafts and Arts of Deceit.

These

These dexterously managed, so as not to be too plain and open to Discovery, are look'd upon by many as Signs of great Depth and Shrewdness, admirable Instruments of Business, and necessary Means for the compassing our own Ends and Designs; and pass for great Policy, as if the very Skill of governing and managing humane Affairs did consist in these little Tricks and Devices.

But he that looks more narrowly, and will have the Patience to observe the End of them, will find them to be the greatest Follies; and that it is only for want of true Wisdom and Understanding that Men *turn aside to Tricks, and make Dissimulation and Lies their Refuge.*

It is Solomon's Observation, that *he that walketh uprightly walketh surely: but the Folly of Fools is Deceit.* That is, the most egregious Piece of Folly that any Fool can be guilty of is to play the Knave. *Sed stultus divertit ad Dolos.* To make use of these is a Sign that the Man wants Understanding to see the plain and direct Way to his End.

I will not deny but these little Arts may serve a present Turn, and perhaps successfully enough; but true Wisdom goes deep, and reacheth a great Way further, looking to the End of Things, and regarding the Future as well as the Present; and by judging upon the whole Matter and Sum of Affairs, doth clearly discern, that whereas Craft and Cunning are only useful for the present Occasion, Integrity is of a lasting Use, and will be serviceable to us upon all Occasions, and in the whole Course of our Lives.

And

And that Diffimulation and Deceit, tho' they may do some present Execution in Business, yet they recoil upon a Man terribly afterwards, so as to make him stagger, and by Degrees to weaken, and at last destroy his Reputation, which is a much more useful and substantial, and lasting Instrument of Prosperity, and Success in humane Affairs, than any Tricks and Deceits whatsoever. But to make out these clearer, I offer these following Considerations.

Hypocrisy and Insincerity is a very vain and foolish Thing; it is designed to cheat others, but is in Truth a deceiving of ourselves. No Man would flatter or dissemble did he believe it were seen and discovered. An open Knave is a great Fool, who destroys at once both his Design and his Reputation.

Truth and Reality have all the Advantages of Appearance, and many more. If the Shew of any Thing be good for any Thing, I am sure Sincerity is better; for why does any Man dissemble, or seem to be that which he is not, but because he thinks it good to have such a Quality as he pretends to? For to counterfeit and dissemble, is to put on the Appearance of some real Excellency: Now the best Way in the World for a Man to seem to be any thing, is really to be what he would seem to be.

Besides, that it is many Times as troublesome to make good the Pretence of a good Quality, as to have it; and if a Man have it not, it is ten to one but he is discovered to want it; and then all his Pains and Labour to seem to have it is lost. There is something unnatural in Painting, which a skilful Eye will easily

easily discern from native Beauty and Complexion.

It is hard to personate and act a Part long; for where Truth is not at the Bottom, Nature will always be endeavouring to return, and will peep out, and betray herself one Time or other.

Therefore if any Man think it convenient to seem good, let him be so indeed, and then his Goodness will appear to every Body's Satisfaction. For Truth is convincing, and carries its own Light and Evidence along with it, and will not only commend us to every Man's Conscience but (which is much more) to God, who searcheth and seeth our Hearts, so that upon all Accounts Sincerity is true Wisdom.

Particularly, as to the Affairs of this World, Integrity hath many Advantages over all the fine and artificial Ways of Dissimulation and Deceit. It is much the plainer and easier, much the safer and more secure Way of Dealing in the World: It hath less of Trouble and Difficulty, of Entanglement and Perplexity, of Danger and Hazard in it: It is the shortest and nearest Way to our End, carrying us thither in a strait Line, and will hold out and last longest.

The Arts of Deceit and Cunning do continually grow weaker and less Effectual and Serviceable to them that use them: Whereas Integrity gains Strength by use, and the more and longer any Man practiseth it, the greater Service it does him by confirming his Reputation, and encouraging those with whom he hath to do, to repose the greater Trust and Confidence in him,

him, which is an unspeakable Advantage in the Business and Affairs of Life.

But a Dissembler must always be upon his Guard, and watch himself carefully, that he do not contradict his own Pretence ; for he acts an unnatural Part, and therefore must put a continual Force and Restraint upon himself.

Truth always lies uppermost, and if a Man do not carefully attend, he will be apt to bolt it out ; whereas he that acts sincerely hath the easiest Task in the World, because he follows Nature, and so is put to no Trouble and Care about his Words and Actions. He needs not invent any Pretences before-hand, nor make Excuses afterwards, for any Thing he hath said or done.

But Insincerity is very troublesome to manage. A Man hath so many Things to attend to, so many Ends to bring together, as make his Life a very perplexed and intricate Thing. A Liar had need of a good Memory, lest he contradict at one Time what he said at another.

But Truth is always consistent with itself, and needs nothing to help it out ; it is always near at Hand, and sits upon our Lips, and is ready to drop out before we are aware ; whereas a Lie is troublesome, and sets a Man's Invention upon the Rack, and one Trick needs a great many more to make it good.

The crafty Man is always in Danger, and when he thinks he walks in the dark, all his Pretences are so transparent, that he that runs may read them : He is the last Man that finds himself to be found out, and whilst he takes it
for

for granted that he makes Fools of others, he renders himself ridiculous.

Add to all this, that Sincerity is the most compendious Wisdom, and an excellent Instrument for the speedy Dispatch of Business; it creates Confidence in those we have to deal with, saves the Labour of many Enquiries, and brings Things to an Issue in few Words. It's like travelling in a plain beaten Road, which commonly brings a Man sooner to his Journey's End, than Byways, in which Men often lose themselves.

In a Word, whatsoever Convenience may be thought to be in Falshood and Dissimulation it is soon over, but the Inconvenience of it is perpetual; because it brings a Man under an everlasting Jealousy and Suspicion, so that he is not believed when he speaks Truth, nor trusted when perhaps he means honestly. When a Man hath once forfeited the Reputation of his Integrity, he is set fast, and nothing will then serve his Turn, neither Truth nor Falshood.

Your artful cunning Tricksters are so blinded by their Covetousness and Ambition, that they cannot look beyond a present Advantage, nor forbear to seize upon it, tho' by ways never so indirect. They cannot see so far as to the remote Consequences of a steady Integrity, and the vast Benefit and Advantages which it will bring a Man at last.

Indeed if a Man were to deal in the World only for a Day, and should never have Occasion to converse more with Mankind, never more need their good Opinion, or good Word: It were then no great Matter (speaking as to the

the Concernment of the World) if a Man spent his Reputation all at once, and ventur'd it at one Throw: But if he be to continue in the World, and would have the Advantage of Conversation whilst he is in it; let him make use of Truth and Sincerity in all his Words and Actions; for nothing but this will last and hold out to the End. All other Arts will fail, but Truth and Integrity will carry a Man thro', and bear him out to the last. It's *Solomon's* Observation, that *the Lip of Truth is established, but a lying Tongue is but for a Moment.*

Every Man will readily grant, that Truth and Sincerity are great Virtues, and Arguments of a generous Mind; but that there is so much of true Wisdom in them, and that they really serve to profit our Interest in this World, seems a great Paradox to the Generality of Men, and yet I doubt not but it is undoubtedly true, and generally found to be so in the Experience of Mankind.

Lastly, To what Purpose should one be so cunning when our abode in this World is so short and uncertain? Why should any Man, by dissembling his Judgment or acting contrary to it, incur at once the Displeasure of God, and the Discontent of his own Mind; especially, if we consider, that all our Dissimulation shall one Day be made manifest, and published on the open Theatre of the World, before God, Angels and Men, to our everlasting Shame and Confusion?

Let us then be now what we would be glad to be found in that Day, when all Pretences shall

shall be examined, and the closest Hypocrisy of Men shall be laid open, and dash'd out of Countenance; when the Secrets of all Hearts shall be disclosed, and all the hidden Works of Darknes shall be revealed; and all our Thoughts, Words and Actions, shall be brought to a strict and severe Trial, and be censured by that impartial and infallible Judgment of God, which is according to Truth in the Day when God shall judge the Secrets of Men by Jesus Christ.

F I N I S.



*Just Published, perused and
approved by several Eminent
Persons,*

An Essay for a general Regulation of the Law,
and the more easy and speedy Advancement
of Justice, in which the great Corruptions and
Expences of Law Controversies are exposed, and
effectual Methods proposed to redress such great
National Grievances, addressed to the Right Ho-
nourable the Lord *King*, Lord High Chancellor
of *Great Britain*, and humbly referr'd to the Con-
sideration of the Parliament. By a Gentleman
of the West Riding of the County of *York*.
Pr. 3 s. 6 d.

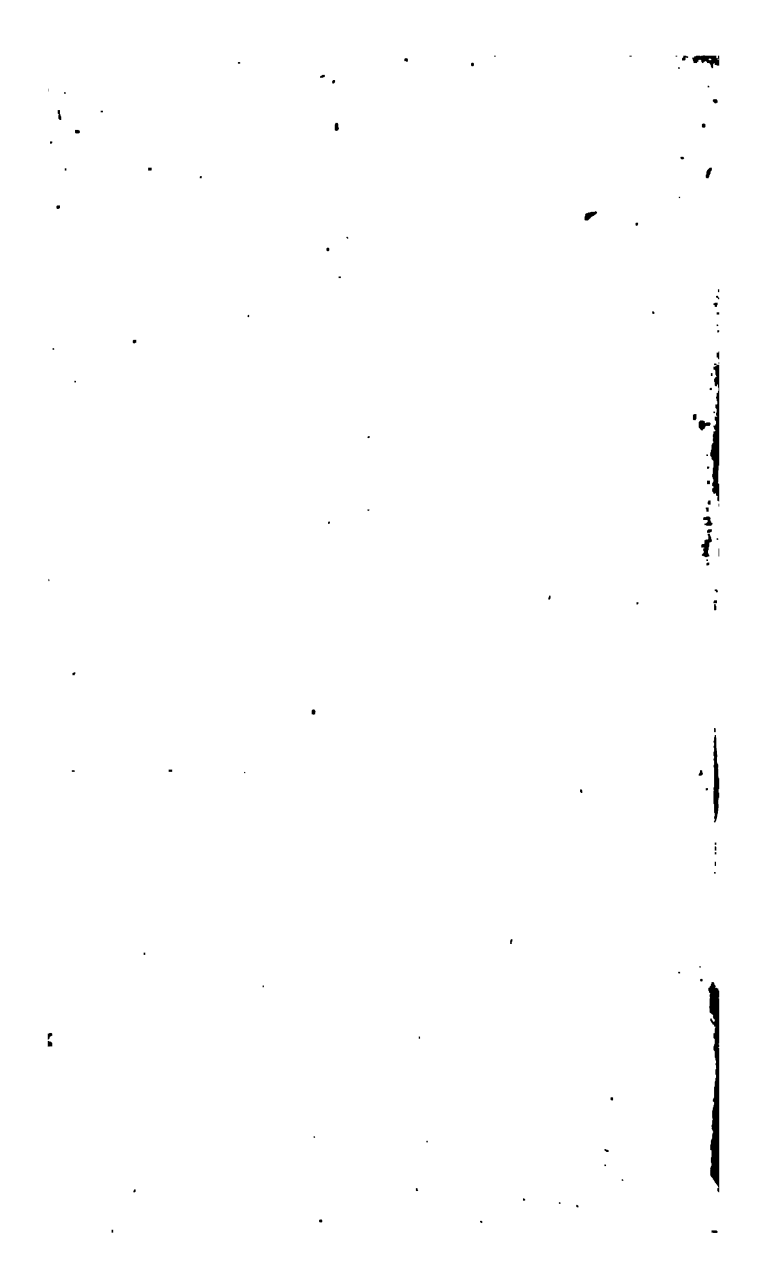
*Printed for STEPHEN AUTSEN in St. Paul's
Church-Yard.*

PLAYS sold by STEPHEN AUSTEN at the Angel,
over against the North Door of St. Pauls.

A Bramule,	Jane Shore,
All for Love,	Jane Gray,
Anatomist,	Inconstant,
Ambitious Stepmother,	Island Princess,
Artful Husband,	King Lear,
Artful Wife,	London Cuckolds,
Beaux's Stratagem,	Love and a Bottle,
Beggar's Bush,	Love for Money,
Boarding School,	Love makes a Man,
Bold Strike for a Wife,	Love's last Shift,
Briton,	Mariamne,
Busy Body,	Measure for Measure,
Caius Marius,	Merry Wives of Windsor,
Campaign,	Northern Lads,
Careless Husband,	Oroonoko,
Cato,	Orphan,
Chances,	Othello,
Committee,	Phædra and Hippolitus,
Conscious Lovers,	Recruiting Officer,
Country Wife,	Rehearsal and Chances,
Sir Courtly Nice,	Revenge,
Cruel Gift,	Royal Convert,
Devil of a Wife,	Refusal,
Distress'd Mother,	Rule a Wife,
Don Sebastian,	She Gallants,
Double Gallant,	She wou'd and she wou'dn't,
Drummer,	She would, if she could,
Duke of Gloucester,	Siege of Damascus,
Earl of Essex,	Spartan Dame,
Esop,	'Squire of Alfatia,
Fair Penitent,	Tamerlane,
Fair Quaker of Deal,	Theodosius,
Fail of Saguntum,	Twin-Rivals,
Fatal Marriage,	Venice preserv'd,
Gamester,	Ulysses,
Harnet,	Sir Walter Raleigh,
Humorous Lieutenant,	Wife's Excuse.

With great Variety of Novels, History, &c.







1

8
47-3
X
A 3 9015 00369 103 /
University of Michigan - BUHR

UNIVERSITY OF MICHIGAN
3 9015 03601 6064

